

# THE PROTESTANT ALMANACK

For the *T E A R*

From { The Incarnation of Jesus Christ,  
1 6 8 3.  
Our Deliverance from *Popery* by Queen  
*Eliz.* 1 2 4.

Being the third after

## BISSEXTILE or LEAP-YEAR.

WHEREIN

The Bloody Aspects, Fatal Oppositions, Diabolical  
Conjunctions, and Pernicious Revolutions of the *Papacy* against  
the Lord Christ and the Lords Anointed, are described.

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With the Change of the *Moon*, the Rising and Setting of the  
*Sun*, some observable Fairs, and the Eclipses; with the  
Moons place in the Zodiac, throughout each Month in the  
year.

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Calculated according to Art, for the Meridian of *Babylon*, where  
the Pope is elevated a hundred and fifty Degrees above all  
Reason, Right, and Religion; above Kings, Canons, Coun-  
cils, Conscience, and every thing therein called God, 2 *Thef.* 2.  
And may without sensible error, indifferently serve the whole  
*Papacy*.

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The Fourth Impression.

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By *Philoproteft*, a Well-willer to the Mathematicks.

L O N D O N,

Printed for the Company of *Stationers* 1683.

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## To the Reader.

**H**E That shall seriously consider the profession and practice of the Papists in their several Orders Religion, shall find them as far different White from Black. To begin with the Jesuit there you shall see an Hypocrite profess Poverty and yet possess more Goods and Lands than many Princes, infinite Treasures and rich Revenues; these can teach others to Fast and play the Gluttons themselves, like Watermen that Row one way and look another; vow Virginity, talk of holiness, and yet indeed a notorious Baud and famous Fornicator, lascivum pecus a very Goat. Monks by Profession, such as give over the World and the Vanities of it, and yet a Machiavilian rout interested in all manner of State: Holy-men, Peace-makers, and yet composed of Envy, Lust, Ambition, hatred and malice; Firebrands, adulta patriæ pestis; Traitors, Assassins, hæc itur ad astrum and this is to supererogate and merit Heaven for themselves and others. View a Capuchin, a Franciscan, a Shaveling-crowned Monk in his Robes, a Begging Fryar, or see their Three Crowned Sovereign Lord the Pope, poor Peters Successor, Servus servorum Dei, to depose Kings, with his Foot to tread on Emperours Neck, make them stand bare-foot and bare-legg'd at his Gates, hold his Bridle and Stirrup, &c. (O that Peter and Paul were alive to see this!) to observe a Prince creep so devoutly to kiss his Toe; view their Red-Cap Cardinals, poor Parish Priests of old, no Princes Companions. Were Democritus now alive to behold this, it would make him break his Spleen with Laughter. O had he met some of our devout Pilgrims going bare-foot to Jerusalem, our Lady of Loretto, Rome, St. Jago, St. Thomas Shrine to creep to those Counterfeit and Maggot-eaten Reliques, by the Gains of which those idle Monks and Fryers lived in all kind of Wealth and Luxury, many of which such places we formerly had in England, frequented by Pilgrims of all sorts, I shall only give you an account of one, namely of our Lady of Wallingham and that in the words of Erasmus, an Eye witness of it.

Not far from the Sea (saith he) about four miles, there standeth

## To the Reader.

standeth a Town, living almost of nothing else but upon the  
 Resort of Pilgrims. There is a Colledge of Canons, yet such,  
 as unto whom the Latinists have given the addition of Regu-  
 lars; a middle kind betwixt Monks and those Canons, whom  
 they term Secular: This Colledge hath scarce any other Re-  
 venues than from the Liberality of the Virgin. For certain of  
 the greater Presents and Oblations are laid up and preserved.  
 But if there be any Money offered, or ought else, of small va-  
 lue, that goeth unto maintenance of the Covent, and their  
 Head or President, whom they call Prior. The Church is fair  
 and neat; yet in it the Virgin dwelleth not; that honour,  
 forsooth, she hath done unto her Son; she hath her Church by  
 her self, but so as that she may be on the right hand of her  
 Son. Neither doth she dwell here for all this, for why, the  
 building is not yet finished, and the place hath a thorough  
 light and Air on all sides, with open doors, and wide open Win-  
 dows; the Ocean Sea withal, the Father and Foster of all  
 Winds is hard by. In that Church which I said was unfinished,  
 there is a small Chappel, but all of Wood, whereunto on either  
 side at a narrow and little Door, are such admitted, as come  
 with their Devotions and Offerings. Small Light there is in it,  
 and none other in manner, but by Tapers or Wax-Candles,  
 yielding a most dainty and pleasant smell. Nay, if you look  
 into it, you would say it were the habitation of heavenly Saints  
 indeed; so bright shining it is all over with Precious Stones,  
 with Gold and Silver.

*To such places as these were great resort of Pilgrims of all sorts,  
 as we find in the Vision of Piers Plowman, where he saith,*

*Hermets an heap with hooked staves,  
 Wenten to Walsingham, and her Wenches after,  
 Great Loubies and long, that loth were to swinke  
 Clothed hem in Copes, to be known from other,  
 And shopen hem Hermets, her ease to have.  
 I found there Freers, all the four Orders,  
 Preched to the Peuple for profit of themselves,  
 Glosed the Gospel as hem good liked,  
 For covetous of Copes, construe it as thei wold.*

## To the Reader.

But to return where we left ; were you present at a Mass, see such kissing of Paxes, Crucifixes, Cringes, Duckings, their several Attires and Ceremonies, Pictures of Saints, Indulgences, Pardons, Vigils, Fasting, Feasts, Crossing, Knocking, Kneeling at Ave-Maries, Bells, with many such ;

---- Jucunda rudi spectacula plebi,

Praying in Gibberish, and mumbling of Beads ; to hear an old Woman say her Prayers in Latine, their sprinkling of Holy water, and going a Procession ; their Breviaries, Bulls, Blessed Beans, Exorcisms, Pictures, curious Crosses, Fables and Baubles.

You would imagine that such vain Devotion,  
Is only for to gain their Priests Promotion.

And then having instill'd into the People that there is a Purgatory to torment Souls after Death ; and that by the Masses, Pater Nosters, and such like, they can release their Souls out of it, they make a double use thereof, first, by great Gifts given to them for so many Masses, &c. to be said for the Souls, whereby they have attained to excessive Riches ; Secondly, this makes their Proselytes fearless of any danger that is put them upon, being assured by them their Souls by this means shall go to Heaven ; insomuch that they fear not the murdering of any Prince, although thereby they gain to themselves ignominious and painful death. Nay, some have been so desirous of death upon this account, that they have repined at the losing of it, as Mr. John Gee writes in his Book entituled, *The Foot out of the Snare*. After the Downfall at the Black-Fryers, I have heard (saith he) some of them repine because they had not a share in this Slaughter ; And what is the reason of this foolishness ? Because ever since that accident befel, at all the places about the City of London, where Priests are harboured, (where are not few) after every Mass of theirs, the Priest or Clerk stands up presently upon the Benediction and calleth aloud unto the People, to say three Pater-Nosters, and three Ave-Maries for the Souls of those that died at Black-Fryers. So that I think it cannot otherwise chuse but that their Souls must



## To the Reader.

his time be in Heaven. And sure so think I, or else they will  
 a Mass ever come thither.

But we shall draw towards a conclusion of our Epistle, with  
 his Epigrammatical Lash of George Buchanan.

Non ego Romuleâ miror quòd Pastor in Urbe,  
 Sceptra gerat, Pastor conditor Urbis erat;  
 Cumq; lupæ gentis nutritus lacte sit Author,  
 Non ego Romuleâ miror in Urbe Lupos:  
 Illa meum superat tantum admiratio captum,  
 Quo modo securum servet Ovile Lupus.

No wonder that a Shepherd now does weild  
 Romes Scepter, since a Shepherd did it build:  
 Nor, since its Founder by a Wolf was bred,  
 That Rome with store of Wolves is furnished.  
 But this my wondering thoughts does far exceed,  
 How a Wolf can the Flock defend and feed.

This is the same Buchanan, who travelling into Italy, he was  
 for the freeness of his writing, suspected of his Religion, and taken  
 hold of by some of the Popes Inquisitors, when to free him-  
 self he writ to his Holiness this Disfickon:

Laus tua, non tua fraus, virtus non copia rerum,  
 Scandere te fecit hoc decus eximium.

Thy Praise, not Fraud, thy Virtue, not thy Store,  
 Made thee to Climb that Height which we adore.

For which Encomion he was set at liberty, but being gone out  
 of the Popes Jurisdiction, he sent to his Holiness, and desired ac-  
 cording to his own true meaning, to read the self-same Verses  
 backwards, which then run thus:

Eximium decus hoc fecit te scandere rerum,  
 Copia, non virtus, fraus tua, non tua laus.

The Height which we Adore, what made thee Climb?  
 Not Virtue, nor thy Worth; rather thy Crime.

## To the Reader.

*In brief, I shall only sum up some of the Arts they have used to give their Religion the greater luster, and so conclude my Epistle; First, then in their Churches, Gilded Images, Altars, Super Altars, Candlesticks, and such like: In their Massings and Church-Service, Golden-Garments, Costly Colours, Strange Figures, Wanbling and Numbring of Beads, &c. In their Priest Square Caps, Bald Crowns, Great Hoods: In their Order Crossing, Anointing, Shrining, Forswearing Wedlock, &c. In their Baptism, Washing of Hands, Salting, Spawling, Exorcising, Crossing: In receiving the Sacrament, to come with Beards new Shaven, and an imagination of a Bodily and Real Presence; which makes Catholiques devoutly to receive, when they are taught, and really think it so.*

*By this that hath been said, we may know what Popery is, and therefore dear Country-men, let us keep Obedient to our God, Loyal to our King, and loving one to another, and we shall engage the same Gracious God, who hath hitherto vouchsafed us his continued assistance, to defend us against growing and insulting Popery; which that he may continue to us and our Posterity, is the daily Prayer of*

London, July  
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## An Advertisement.

**T**He whole Duty of a Christian, containing all things necessary, both as to what he is to know and do, for the obtaining a happy Eternity, with particular directions how to prepare for a happy Eternity; Printed for T. Dring at the Harrow in Fleetstreet.

Regal Table from *Egbert* the first *Saxon* Monarch, to our  
Sovereign Lord King *Charles* the Second.

Kings Names.	Reign began A. C.	Reign years.	Kings Names.	Reign began A. C.	Reign years.
<i>Egbert</i>	818	18	<i>John</i>	1199	17
<i>Ethelwolf</i>	826	21	<i>Henry III.</i>	1216	56
<i>Ethelbald</i>	857	1	<i>Edward I.</i>	1273	35
<i>Etheldred</i>	863	10	<i>Edward II.</i>	1307	19
<i>Alfred</i>	873	27	<i>Edward III.</i>	1326	51
<i>Edward I. Sax.</i>	900	24	<i>Richard II.</i>	1377	22
<i>Ethelstan</i>	924	16			
<i>Edmond I.</i>	940	6	Line of <i>Lancaster.</i>		
<i>Edred</i>	946	9	<i>Henry IV.</i>	1399	13
<i>Edwyn</i>	955	4	<i>Henry V.</i>	1413	9
<i>Edgar</i>	959	20	<i>Henry VI.</i>	1422	38
<i>Edward II. Sax.</i>	979	37	Line of <i>York.</i>		
<i>Ethelred</i>	982	34	<i>Edward IV.</i>	1440	23
<i>Edmond II.</i>	1016	1	<i>Edward V.</i>	1483	0
			<i>Richard III.</i>	1483	2
Danish Line.					
<i>Canutus</i>	1017	20	Families United.		
<i>Harold I.</i>	1037	3	<i>Henry VII.</i>	1485	24
<i>Hardicanutus</i>	1040	2	<i>Henry VIII.</i>	1508	40
<i>Edward Conf.</i>	1042	23	<i>Edward VI.</i>	1547	6
<i>Harold II.</i>	1065	2	<i>Queen Mary</i>	1553	5
			<i>Queen Elisabeth</i>	1558	44
Norman Line.					
<i>Will. Conqueror</i>	1066	20	Kingdoms United.		
<i>William Rufus</i>	1087	13	<i>King James</i>	1602	22
<i>Henry I.</i>	1100	25	<i>Charles I.</i>	1625	24
<i>Stephen</i>	1135	19	<i>Charles II.</i>	1648	33
Saxon Line restored.					
<i>Henry II.</i>	1154	35	Whom God Preserve.		
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Kings they are Gods Inshrin'd in Earthly Frames;  
Whoses Lives are Gaudy Troubles, whose Crowns are  
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# January hath xxxi Days.

Full Moon the 3 day 31 minutes past 4 in the morning.

Last Quarter the 9 day 8 minutes past 7 at night.

New Moon the 17 day 13 minutes past 3 afternoon.

First Quarter the 25 day 25 minutes past 6 at night.

1	a	New-years day	arms	In this Month, the weather was
2	b	Sun rise 8 6	breast	Gold, but Persecution Hot; Streams
3	c	Sun set 3 56	breast	of Water Frozen up, and Streams
4	d	Sun rise 8 3	heart	of Blood Flowing from the Bodies
5	e	Hickleford F.	heart	of burned Martyrs. Our brevity will
6	f	Twelfth day &	bowels	not permit us to particularize all
7	G	Salisbury Fair	bowels	we shall only mention some of the
8	a	Banb. & Lut. F.	reins	chief, <i>Wil. Waterer, Wil. Bowl-</i>
9	b		reins	<i>ing, Wil. Lowick, Thomas Hudson,</i>
10	c	Sun in Aqua.	secrets	and <i>Sten. Kemp</i> , all six burnt in
11	d	Sun set 4 8	secrets	one Fire at <i>Canterbury</i> , here the <i>Pa-</i>
12	e	Hinkley F.	thighs	<i>pists</i> dealt by whole-sale. <i>Mr. John</i>
13	f	Melton Mow. F.	thighs	<i>Philpot</i> Arch-Deacon, <i>Mar. Jan. 16.</i>
14	G	2 after Epiph.	knees	1557. a worthy assertor of the truth
15	a	Sun rise 7 48	knees	of Gods Word. <i>Tho. Whittle</i> , Minist.
16	b	Sun set 4 15	knees	<i>Bart. Green</i> , Gent. <i>J. Tayler</i> , T.
17	c	Sun rise 7 43	legs	<i>Went, Tho. Brown, Isab. Forster</i> , and
18	d	Sun set 4 19.	legs	<i>Joan Lashford</i> , all burnt in one Fire
19	e	Sun rise 7 39	feet	in <i>Smithfield</i> , 27 <i>Jan. 1556</i> . The
20	f	Sun set 4 22.	feet	Popes Stomack is not queazy, but
21	G	3 after Epiph.	feet	can digest all sorts of Blood. <i>John</i>
22	a	Sun rise 7 36	head	<i>Lomas, Ann Albright, Joan Cat-</i>
23	b	Term begins.	head	<i>more, Agnes Snotth</i> , and <i>Joan Soal</i> ,
24	c	Fair at Henley.	neck	sealed together the Truth they pro-
25	d	Con. of St. Paul and		fessed with their Blood. <i>Wil. Saw-</i>
26	e	25 day at Brist.	throat	<i>try Priest, John Brown</i> Gent. <i>M.</i>
27	f	Sun set 4 36	arms	<i>Modbridge</i> , with many others, whose
28	G	4 after Epiph.	arms	names though not written in our
29	a	Sun rise 7 23	breast	Book, are Recorded in Gods Book
30	b	K. C. 1 Mar.	breast	of Life.
31	c	Sun set 4 42	heart	



My Reckoning with Witt:  
Land. 1682.

I owe him for selling a paire of  
shoes. Jan: 13<sup>th</sup> 82. — 01 — 02.  
for broony. — 0 — 1.06.  
for mending of shoes. — 0 — 4.  
— 01 — 7.06.

Feb: 20<sup>th</sup> 1682.

Paid John Land for clearing 2 1/2  
of chestnut stake. Feb: 21<sup>th</sup> 82. 01:6.

My Reckoning w.  
Witt: Land. 1683.

I owe him for mending of shoes. May. 3.  
more; for 1. 60 200 y<sup>ar</sup> half of broony.  
May. 8. 83. 2 digging of sheeps. —

My Reckoning with John Jackson  
= son. Jan: 20<sup>th</sup> 1682.

Paid John Jackson for. 4<sup>th</sup> day  
worke: at. i: 6. p. day. Jan: 20<sup>th</sup> 1682.  
00-06-06.

Paid John Jackson & his Boy, } 2-8-0.  
for. 2. day & an halfe: Mar: 30<sup>th</sup> 1683. } 5-0.

I owe John Jackson for moulting  
plum tree. in y<sup>e</sup> best garden Jun: 25<sup>th</sup> 1683.

More; for. 2. day worke. Sept: 14<sup>th</sup> 1683.

More; for. 3. day worke. March: 1<sup>st</sup> 1683.

More; for. 2. day worke. Feb: 4<sup>th</sup> 1684.

More; for. 4. day worke. Jan: 22<sup>nd</sup> 1685.

More; for. i. day, for himselfe & man; &  
for. 25. cabbage plants. March: 20<sup>th</sup> 1685.

I owe John Jackson. for. 20. day worke; at  
i: 6. p. day. ———— of: 10:00.

## Popish Cruelties.

1. In a Town of *Italy*, called *Montalto*, many godly Christians being secretly met together to hear the Word of God, were most inhumanly butchered by the appointment of Pope *Pius* the fourth being one after another drawn out of the House, and their Throats cut with a Knife; *Acts & Mon.*

2. The Duke *de Alva* boasted at his Table, that he had been diligent to root out Heresie: for that besides those which were slain in War and secret Massacres, he had put into the hand of the Hangman, eighteen thousand in the space of six years.

3. This is that bloody Duke, whom when the City of *Harlem* had surrendred themselves to him upon conditions to have their Lives: he suffered some of the Soldiers and Burgers to be starved to Death, saying, *That though he promised to give them their Lives, yet he did not promise to find them meat.* Grimst. Hist. Netherlands.

4. At *Vassie* in *France*, fifteen hundred people being assembled in a Church upon a Sabbath-day, to hear the Word of God preached; The Duke of *Guise*, suddenly compassed the Church with armed Soldiers, himself standing in the Door with a drawn Sword, and sent in his Soldiers, who cruelly killed all without distinction of Age or Sex.

5. A godly Minister being persecuted in *Hungary* by a Popish Bishop, who caused Hares, Geese and Hens, to be tyed round about his Body, and Dogs to be set at him, whereby he was cruelly torn in pieces: but God revenged this poor Ministers murder, for within a few days after, the ungodly Bishop fell sick, and run mad, and so ravingly died, *Acts and Mon.*

6. At *Valougnes* in *France*, The merciless Papists took a godly Minister, slew him, stripped his Body naked, dragged it up and down, and at last brought it to the Chamber where he used to Preach to his People, saying, *Now pray to thy God and Preack if thou canst,* Clarks Martyrol.

More; Received of his wife - 0 : 05 : 0.  
 Gave him more for 2 day. of. 03 : 0.  
 works for himself. — — —  
 More; for jessy. — — — 2 : 00 : 9.  
 0 : 8 : 9.

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New Moon the 17 day 13 minutes past 3 afternoon.

First Quarter the 25 day 25 minutes past 6 at night.

1	d	Brom. Lan. Fa.	heart	This month was dyed red with t
2	e	Purif. of Mary	bowels	blood of these holy Martyrs, Jo
3	f	Boxgrove F.	bowels	Feodon, Rich. Turmine, mar 14
4	G	Septuagesima	reins	Sir Roger Onely (a Priest no Knight)
5	a	Sun rise 7 8	reins	mar. 1441. John Rogers Preacher
6	b	Staff. F. 6 days	secrets	stout Champion in defence of t
7	c	together	secrets	Truth, mar. Feb. 4. 1555, Tho. No
8	d	Sun in Pisces	thighs	rice, mar. 1507. Lawrence Saunde
9	e	Landaff F.	and	mar. Feb. 8. 1555. John Hooper B
10	f	Sun set 5 2	hips	shop and Dr. Rowl. Taylor, tw
11	G	Sexagesima	knees	stout Christian Champions fightin
12	a	Term ends	knees	against the Dragon of Popish Super
13	b	Sun rise 6 52	legs	stition, mar. Feb. 9 1555. Dr. Mar
14	c	Valentine	legs	tin Luther Confessor, who with h
15	d	Sun set 5 12	legs	sharp Pen so marked out the Bea
16	e	Owndle Fair	feet	that that Man of Sin hath been be
17	f	Sun rise 6 44	feet	ter known ever since, he died i
18	G	Shrove-Sunday	head	peace Feb. 18. 1546. of this Martin
19	a	Sun set 5 20	and	Luther, the Papiſts had this Rime.
20	b	Shrove-Tues.	face	He brake his Vow, and lay with
21	c	Ashwednesday	neck	a Nun,
22	d	Sun rise 6 34	neck	And this way Hereſie firſt begun
23	e	24 at Baldock.	arms	But whether it be not better to
24	f	St. Mathias	arms	marry than to burn, let the Apoſtle
25	G	Quadragesima	breast	Paul be Judge. But the most ar
26	a	Stamford F.	and	rant Strumpet will cry Whore firſt
27	b	Sun set 5 36	stoma.	Agnes Potter, mar. Feb. 19. 1556
28	c	Chesterfield	heart	Rob Farrar Bishop and martyr, Feb
				22. 1555. Tho. Bangay mar. An. 1511
				Precious in the sight of the Lord i
				the death of his Saints.

My Reckoning w<sup>th</sup> Steebly.  
1682.

I owe him for i. daies porke. Febr:  
y<sup>e</sup>. 3. 1682.

More; for i. day. Febr: 6. <sup>th</sup> 82. —

More; for i. day. Febr: 7. <sup>th</sup> 82. —

More; for i. day. Febr: 9. <sup>th</sup> 82. —

More; for i. day. Febr: 10. <sup>th</sup> 82. —

More; for i. day. Febr: 19. <sup>th</sup> 82. —

More; for i. day. Febr: 20. <sup>th</sup> 82. —

Remains due to him. Febr: 22. <sup>th</sup> 82.

1682. ——— 00 — 02.

I owe him for i. day. Febr: 26. <sup>th</sup> 82. —

More; for i. day. March: 7. <sup>th</sup> 82. —

More; for i. day. March: 27. <sup>th</sup> 83. —

More; for 2. daies. March: 29. <sup>th</sup> 83. —

More; halfe a day. March. 31. — 83. —

I owe Steebly for i. day. Apr:  
y<sup>e</sup>. 19. <sup>th</sup> 83.

Now. 4. daies. May. 4. <sup>th</sup> 83. — 4. —

— 01 — 4.  
— 4 — 4.  
— 06 — 8.

men. Steebly owes me: this 4<sup>th</sup> of  
May. 1683. ———— 00. — 04.

men. Steebly owes me for a tovet of  
taxes fetched by his wife. May 8<sup>th</sup> 83. —

I owe Steebly for halfe a daig worke,  
Jun: 7<sup>th</sup> 1683. —

(More; for. i. day in y<sup>e</sup> high-way. Jun: 7<sup>th</sup>  
11<sup>th</sup> 1683. —

More; for. i. day. Jun: 12<sup>th</sup> 1683. —

More; for. i. day. June: 16<sup>th</sup> 83. —

More; for. i. day. July. 4<sup>th</sup> 83. —

More; for. i. day. July. 5<sup>th</sup> 83. —

Steebly owes me for a tovet of tary.  
July. 5<sup>th</sup> 83. —

More; for. i. day. July. 6<sup>th</sup> —

More; for. i. day. July. — 11<sup>th</sup> 83. —

## Popish Blasphemies.

1. At *Forchenum* in the Bishopricks of *Bamburg*, a Priest reaching about the Sacraments, used these and such like Blasphemous Speeches: O Paul, Paul, *If thy Doctrine touching the receiving of the Sacrament in both kinds be true, and if it be a picked thing to receive it otherwise, then let the Devil take me: And if the Popes Doctrine concerning this point be false, then am I the Devils Bond-slave, neither do I fear to pawn my Soul upon it.* When presently the Devil came indeed in the shape of a tall Man, black and terrible, with a fearful noise and roaring Wind, and took away the old Priest, that he was never after heard of. *Fincelius.*

2. One day in the year, the Popes Almoner rides before him, casting abroad to the Poor, some pieces of Brass and Lead, profanely abusing that Scripture, saying, *Silver and Gold have I none, but such as I have I give unto you.* *Simp.*

3. The Duke of *Joyeuse*, one of the Popish Leaguers in *France* against the Protestants, being overthrown by them in a Battel, wherein he lost three thousand Men, three Canons, and two Culverins, was heard in a desperate manner, to vomit forth these blasphemous words, *Farewel my great Canons, ha! I renounce God: I run this day an high fortune: and therewith plunged himself Horse and Man into the River Tac, and dyed desperately.* *Acts and Mon.*

4. *John Hunt* a blasphemous Papist in his Appendix to *King James*, chap. 6. was not afraid to say, *That the God of the Protestants is the most uncivil, and evil mannared God of all those that have born the name of God upon the Earth, yea, worse than Pan, God of the Clowns, that can endure no Ceremonies, nor good manners at all.*

# March hath xxxi Days.

Full Moon the 2 day 23 minutes past 11 at night.  
 Last Quarter the 9 day 35 minutes past 11 at night.  
 New Moon the 18 day 42 minutes past 3 in the morning  
 First Quarter the 25 day 36 minutes past 7 at night.

1	d	St. David	heart	Blustring March had a full shad
2	e	Bedford Fair	bowels	in these holy Martyrs, who f
3	f	Bremwel Fair	bowels	Christs Cause shed their Blood, vi
4	G	2 Sun. in Lent	reins	Dr. John Weselanus Anno 147
5	A	Bidford Oak.	reins	Wil. Taylor, March 2. 1422. Th
6	b	Sun rise 6 8	secrets	Bilney a man of excellent parts an
7	c	Sun set 5 54	secrets	piety, mar. 1531. David Forster
8	d	Tragarton Fair	thighs	Valent. Freefe and his Wife mar
9	e	Sun rise 6 2	thighs	Rawlins White mart. March 5. 1555
10	f	Sun in Aries	knees	Tho. Higbed Gent. Tho. Cowston
11	G	3 Sun. in Lent	knees	Will. Hunter, these last three mar
12	a	Sun set 6 2	legs	in one day; thus the Spring bega
13	b	Sun rise 5 53	legs	with a Spring of pious Blood, Wil
14	c	Wye Fair	legs	Pigot; Steven Knight mart. Mar
15	d	Stram-Hors. Fair	feet	28. 1555. the next day J. Lawren
16	e	Sun set 6 13	feet	Minister. Small the intermission o
17	f	Walden Fair	feet	Popish cruelty. Mar. 21 that grea
18	G	Mid-Lent Sun.	head	Metropolitan both for Place and Pie
19	a	Sturbridge F.	head	ty, Archbishop Cranmer, sealed the
20	b	Alisbury F. &	neck	Protestant Doct. with his Blood, be
21	c	Durham Fair	neck	ing burned to death at Oxford. Ro
22	d	Sun rise 5 35	arms	bert Spicer mart. Mar. 24. 1556. Will
23	e	Sun set 6 27	and	Coberly, and one Maundel the same
24	f	St. Albans Fair	shoul.	day, the Popish pride and Protestan
25	G	An. of Mary	breast	patience oft meets together. Richar
26	a	Ashwell Fair	breast	Crashfield mart. Mar. 15. 1577. The
27	b	Derby Fair	heart	Pope dyed his Hands in Blood as rec
28	c	Sun rise 5 22	heart	as his Cardinals Robes.
29	d	Sun set 6 40	bowels	
30	e	Sun rise 5 18	bowels	
31	f	Malmsbury F.	reins	



My Reckoning w<sup>th</sup> John Smith, dy.  
Fareway. 1682. 1683. J. Mason.

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I owe him for 12 bundles of hart  
lath. Jan: 4<sup>th</sup> 82. —  
More; for 6. Bundles of sap-lath,  
brought in. Febr. 19<sup>th</sup> 82. —

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My Reckoning w<sup>th</sup> Will.  
Barrow. 1683.

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I owe him for going for 7<sup>th</sup> wife Good-  
wife Floud. March: 31<sup>th</sup> 83. —

My Reckoning w<sup>th</sup> M<sup>r</sup> John  
Vallance. March: 14<sup>th</sup> 1682.

	7-8.
Paid him for stary.	10-00.
More for carduy.	01-04.
For eye & lacy.	0-09.
	<del>12-11.</del>

Paid him more for flanne <sup>d</sup> March,	2.
g. 14 <sup>th</sup> 1682.	07-00.
	<del>17-00.</del>

## Popish Pride.

1. Henry the Fourth Emperor of Germany, came in the midst of a very hard Winter, on his bare Feet, to the Castle of Cannusum, and stood there fasting from Morning till Night, for three days together, waiting for the judicial Sentence of the Pope, and craving Pardon of him : which yet he could not obtain by his own, or others Tears, or by the intercession of any Saint, save only of a certain Harlot, with whom the Pope was then taking his filthy pleasure. *Imper. Hist.*

2. Frederick the First, kissed the Feet of Alexander the Third, and ever since it must be accounted a high favour, an't please the Pigs, to kiss his Unholiness Golden Slipper.

3. Pius the Fifth, or rather *Impius*, spake as like *Lucifer* as you can imagine, when he thundered out his Excommunication against that Religious Princess, Queen Elizabeth : - By the fulness of Power, which he that Reigns above, hath given to me, whom alone he hath set over all Nations and Kingdoms, to pull up and pluck down, to destroy, &c. We Depose Elizabeth from the Right of her Kingdom ; and We Absolve all her Subjects from all manner of Oaths of Allegiance which they have sworn unto Her.

4. The Emperors of Germany have gotten excellent Preferments under the Pope, if it be rightly considered ; for the Emperor bears up the Popes Tail when he is pleased to walk ; he holds his Stirrup when he mounts his Horse ; he supports his Chair with his Shoulder when he is carried about ; he pours on water when he washes ; brings the first Dish, presents the first Cup when he Dines in State ; Who can now think otherwise but that the Pope is *Servus Servorum Dei* ?

5. Orsichonious said, The Emperor is just as much less than the Pope, as a Creature is less than God. He had measured it by his Carpenters Rule, and had found it just so to an Inch.

# April hath xxx Days.

Full Moon the 1 day 48 minutes past 9 in the forenoon.

Last Quarter the 8 day 18 minutes past 4 afternoon.

New Moon the 16 day 49 minutes past 6 afternoon.

First Quarter the 24 day 31 minutes past 2 in the morning

Full Moon the 30 day 8 minutes past 7 at night.

1	<b>G</b> Palm Sunday	reins	In this Month these blessed
2	<b>a</b> Hitchin Fair	secrets	vants of God in Fiery-Chariot
3	<b>b</b> Leicester F.	secrets	mounted up to Heaven, <i>Rob. Hatch</i>
4	<b>c</b> Sun set 6 52	thighs	<i>Tho. Bound, Wrigsham Lansdale,</i>
5	<b>d</b> Sun rise 5 6	thighs	<i>Morris Smith,</i> all mar. Apr. 4. 1551
6	<b>e</b> Sun set 6 56	knees	<i>George Marsh</i> burnt at <i>Westchester</i>
7	<b>f</b> Darby Fair	knees	Apr. 24 1555. whose martyr. was ve
8	<b>G</b> Easter-day	knees	ry remarkable for the manner of it
9	<b>a</b> Easter-Monday	legs	A Firkin of Pitch, Rozin, and Tar, was
10	<b>b</b> Easter-Tuesday	legs	placed in a Frame over the Head of
11	<b>c</b> Newport Pag.	feet	the holy Man, which melting down
12	<b>d</b> Stafford Fair	feet	from above, he was therewith basted
13	<b>e</b> Sun rise 4 50	feet	whilst the flames beneath roasted him,
14	<b>f</b> Willingbo. F.	head	and all this to cook up a delicate dish
15	<b>G</b> Low-Sunday	head	that might be restorative to the con-
16	<b>a</b> Sun set 7 15	neck	sumptive Pope. <i>Will. Flower</i> Minist.
17	<b>b</b> Sun rise 4 43	and	mar. the same day, <i>Rob. Drake</i> Minist.
18	<b>c</b> Sun set 7 19	throat	<i>Tho. Tynis, Rich. Spurge, J. Curvil,</i>
19	<b>d</b> Bicklesworth F.	arms	<i>George Ambrose</i> mar. in <i>Smithfield,</i>
20	<b>e</b> Sun rise 4 38	arms	<i>Bonnors Shambles,</i> Apr. 24. 1556. <i>Chr.</i>
21	<b>f</b> Sun set 7 24	breast	<i>Lister Min. Jo. Spencer, Sim. Joyn,</i>
22	<b>G</b> 2 Sun. af. East.	breast	<i>Rich. Nichol, Jo. Hammond,</i> all six mar.
23	<b>a</b> St. George and	heart	at <i>Colchester,</i> April 28. 1556. <i>Bonner</i>
24	<b>b</b> Sabridgwor. F.	heart	in whose Diocess this was, scorn'd to
25	<b>c</b> Mark. Term beg.	bowels	murther by retail. <i>T. Loseby, Henry</i>
26	<b>d</b> Clare Fair	bowels	<i>Ramsey, Tho. Thirtle, Margaret Hide,</i>
27	<b>e</b> Sun rise 4 25	reins	<i>Agnes Stanley,</i> all martyred in one
28	<b>f</b> Sun set 7 37	reins	Fire at <i>Smithfield,</i> by bloody <i>Bonner.</i>
29	<b>G</b> 3 Sun. af. East.	secrets	<i>Whose Law was Will</i>
30	<b>a</b> Beverly Fair	secrets	<i>To Spoyle and Kill.</i>

# My Reckoning with Henry Reene. 1683.

I owe him for .i. day's worke. Marth<sup>y</sup>  
 y. 29<sup>th</sup> 83. — ~~X~~ ~~X~~ — 01:4.  
 P<sup>r</sup>. Hen: Reene for .4. Square & 4.  
 Score foot of Thatching. — 12-00.  
 More for .100. ~~of~~ w<sup>o</sup>ifty. — 00-06.  
 —————  
 12 X 06.

My Reckoninge w<sup>th</sup> Rich<sup>d</sup>.  
Marshall. 1683.

P<sup>d</sup> him for 2. daies worke for himselfe  
and 1. day for his Boy. May. 8<sup>th</sup> 83. — 4. 2.  
I owe him for halfe a day. Nov: 5<sup>th</sup> 83.  
More; for 1. daies worke. Nov: 12<sup>th</sup> 83. —  
More; for 1. daies worke for himselfe;  
and will: Dowle. Febr: 21<sup>st</sup> 83. —  
More; for himselfe halfe; & 1. whole  
day for his man. Febr: 23<sup>rd</sup> 83.  
More; for 1. day for himselfe.  
Febr: 25<sup>th</sup> 83. —

## Popish Invocations.

1. To the Blessed Virgin *Mary* they use to Pray thus.

*Maria, Mater Gratia,  
Mater misericordie ;  
Tu nos ab hoste protege,  
Et horâ mortis suscipe.*

.1:8.  
.4:0.  
.2:8.  

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:8:4.

*Mary, Mother of Heavens Grace,  
Mother, where Mercy hath chief Place :.  
From cruel Foe our Souls defend,  
And them receive when Life shall end.*

:10  

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:9:2.

2. The Cross they devoutly salute in this manner.

*O Crux, ave, spes unica,  
Hoc Passionis tempore ;  
Auge piis Justitiam,  
Reisque dona Veniam.*

All hail, O Cross, our only hope  
In this time of the Passion :  
Increase thou Justice to the godly,  
And give to Sinners Pardon.

3. The Crucifix is a representation of Christ crucified, much invocated by the common Papists ; now it so happened that in the Reign of *Queen Mary*, the inhabitants of *Cockram* came to the Major of *Doncaster*, and complained of the Carver, for making them an ugly Crucifix ; to whom the Major said, *That then, if they clapped but a pair of Horns upon his Head, it might make an excellent Devil.* Acts and Mon.

# May hath xxxi Days.

Last Quarter the 8 day 35 minutes past 9 forenoon.

New Moon the 16 day 29 minutes past 7 in the morning

First Quarter the 22 day 40 minutes past 6 in the morning

Full Moon the 30 day 43 minutes past 5 in the morning

1	b	Phil. and Jacob	thighs	In this pleasant month of
2	c	Workworth F.	and	many poor <i>Protestants</i> tasted of
3	d	Elstow Fair	hips	bitter Cup of Persecution, and sea
4	e	Chesterfield F.	knees	their Faith with their dearest Blo
5	f	Derby Fair	knees	<i>viz. John Huss</i> mart. 1415. who
6	G	4 Sun. af. East.	legs	his martyrdom prayed for his E
7	a	Thunderley F.	legs	mies, saying, Lord Jesus Christ
8	b	Sun rise 4 8	legs	give my, <i>Enemies</i> , by whom t
9	c	Maidstone Fair	feet	knowest that I am falsely accused,
10	d	Ashbourn Peak	feet	that they have used false witness
11	e	Sun in Gemini	head	slanders against me, forgive th
12	f	11 day Dunst. F.	and	I say, for thy great mercies sake. H
13	G	Rogation Sun.	face	<i>Laverock, John Ap-price</i> mart. M
14	a	Sun set 8 0	neck	15. 1555. <i>Katharine Nut, Elia</i>
15	b	Sun rise 3 59	neck	<i>beth Thackwell</i> , three Female ma
16	c	Sun set 8 2	arms	As the Pope hath malice against,
17	d	Ascension day	arms	God hath grace and strength enoug
18	e	Sun rise 3 56	breast	for the weaker sex. <i>Rob. King, R</i>
19	f	Derby Fair	breast	<i>Debham, Nich. Marsh, Joh. Cardma</i>
20	G	6 Sun aft. East.	heart	alias <i>Tayler</i> , m. May 31. 1555. a bl
21	a	Term Ends	heart	Boy and another with him, mar. M
22	b	Sun set 8 9	bowels	5. 1556. His Holiness will play
23	c	Sun rise 3 50	and	small Games, rather then fit out f
24	d	Sun set 8 11	belly	a wrangler. <i>Tho. Spicer, John Denny</i>
25	e	Blackbourn F.	reins	<i>Will. Poole</i> mart. May 21. 1556. <i>W</i>
26	f	Lenham Fair	reins	<i>Norant, Stephen Gratwick</i> mart
27	G	Whit-Sunday	secrets	May 29. 1557. with many others, o
28	a	Whit-Monday	secrets	whom we may wonder at the malic
29	b	Carol II. Nat.	thighs	of men, and admire at the inexha
30	c	Sun rise 3 44	thighs	stible grace, of God in these gloriou
31	d	Owndle Fair	knees	Martyrs.



My Reckoning w<sup>th</sup> John  
Spencer: 1683.

I owe him for cutting y<sup>e</sup> milke in  
y<sup>e</sup> furtherance y<sup>e</sup> foote in y<sup>e</sup> leeze: June.  
7. 1683. about 2 dayes worke.

More, for shearing a flock of sheepe. June  
7. 1683.

More, for driving some sheepe to m<sup>rs</sup>.  
Spencer farme. June 25. 83. — 0 — 01 — 0.

More, for driving y<sup>e</sup> Red cow to New-  
house to Bullinge. Jul. 4. 83. —

John Spencer owes me for a tagge &  
lambe; Jun: 26. 83. — 0 — 8 — 0.

I owe him for shearing about 13. lamby.  
Jul: 11. 83.

John Spencer owes me for. 1. bundle of hart  
laths; & 1. Bund: of f<sup>or</sup> lath. Jul: 25. 83.

I owe him for, about 3. hours worke. Jul: 25.

More, for halfe a day worke. Jul: 28. 83.

He owes me more for a bundle of hart  
laths. July 28. 1683. —

I owe John Spenser for cutting of  
4 acres of pease & tary; and binding  
of them. August: 30<sup>th</sup>. 83. —

More; halfe a day worke. Sept: 12<sup>th</sup>. 83.

More; for 2. day worke. Sept: 19<sup>th</sup>. 83.

More; for a sack of wheate. Sept:  
5 Octob: 3<sup>rd</sup>. 83. — 0: 14: 0.

Mend. I put 24. sheepe to Jo: Spen:  
cer to keepe; for 1. a sheape by 7<sup>e</sup>  
wake. Septemb: 29<sup>th</sup>. 83. — 11

Taken home. 15. sheepe. Octob: 27<sup>th</sup>. 83.

More; for 2. bushels of oats. Nov: 14<sup>th</sup>. 83.

More; for threshing of, and clearing of 14  
bushels of pease. Nov: 15<sup>th</sup>. 83. —

Taken home. 11. lambs, & one of John  
Spencer w<sup>th</sup> them. Novemb: 27<sup>th</sup>. 83. —

Mend. I put 11. lambs to Jo: Spenser to  
keepe & wake. Dec: 19<sup>th</sup>. 83. — They were  
out a weeke.

Receipt of John Spenser Jan: 17<sup>th</sup>. 83. <sup>th</sup> e  
Summe of ——— 02: 00: 00.

I owe him for carrying of apples to Mr  
Batchelor. about halfe a day. Jan: 17<sup>th</sup>. 83.

## Popish Craft to compass their own Ends.

1. A certain Fryer Minorite, being almost taken in Bed with Mans Wife, shifting away hastily, left his Breeches behind him in the Bed: the Womans Husband coming in, and finding them, in a great rage asked his Wife, whose Breeches they were: oh! Husband (said the Woman) my good Angel and St. Francis sent them hither. *Zwinger. p. 1990.*

2. *Poggina* tells of a certain Monk, called *Albert*, that fell in Love with a noble *Venetian* Lady, whom he often solicited to lye with him, and was oft repulsed by her; till at length, he made her believe that he was commanded by St. *Michael* the Arch-Angel to lye with her, by which means he got admittance.

3. *Hildebrand*, or more truly *Hell-brand*, having poisoned six or seven Popes, succeeded after by the name of *Gregory* the seventh. He had a Trick to shake out Sparks of Fire out of his sleeves. But his most cunning Trick was, that he so brought it about, as all the Voice of the People was, That *Peter the Apostle* had made choice of *Hildebrand* to be Pope.

*But 'twas not Simons Peter's voice, that did it.*

*But Simon Magus brought him to that Credit.*

4. In King *Edward* the Martyrs days, a difference arising betwixt Monks and Married Priests, to whom the Rights of the Monasteries belonged; and a Council being assembled at *Westminster* for that purpose; the Monks Cause (as being worst) had like to have the Foil, it was referred to the Rood, placed on the Refectory-wall where the Council sat, to whom St. *Dunstan* desired them devoutly to Pray, which Rood (or some knavish Monk standing behind it) was heard to say, *God forbid it should be so, God forbid it should be so, and so the Monks got the day.*

*Taken my lambs home Jan: 22. 83.*

June hath xxx Days.

Last Quarter the 7 day 37 minutes past 2 in the morning

New Moon the 14 day 43 minutes past 5 afternoon.

First Quarter the 21 day 34 minutes past 10 before noon.

Full Moon the 28 day 15 minutes past 5 afternoon.

1	e	Chappel-frith	knees	The days are long, and Perse
2	f	Wellingborow	legs	nion in this month as hot as
3	G	Trim. Sunday.	legs	weather, as may appear by the b
4	a	Sun set 8 19	legs	ning of these holy Martyrs, viz.
5	b	Pomfret Fair	feet	Askew, of great learning as well
6	c	Sun rise 3 41	feet	Religion, J. Lacels, and that Scra
7	d	Rowel Fair	head	cal Divine Hierom of Prague, ma
8	e	Term begins	and	June 1. 1416. Nic. Belman, Tho. Har
9	f	Maidstone Fair	face	June 10. 1555. T. Wats, J. Simp
10	G	1 Sun. after Tr	neck	Jo. Ardley mart. June 14. 1555.
11	a	St. Barnabas.	neck	Chamberlin, Tho. Hosmond, W. Bra
12	b	Sun set 8 19	arms	ford, mart. June 15. 1555. Is P
13	c	Newton Fair	and	and Faggot the way to gain Pro
14	d	Devizes Fair.	shoul.	lytes to a Religion? if it be we st
15	e	Bretnock Fair	breast	all turn Papists, for where the Po
16	f	Hadstock Fair	breast	bears sway, that is the coun
17	G	2 Sun. after Tr.	heart	they use to bring men to the
18	a	Sun rise 3 41	heart	Church, Tho. Harland, June 6. 155
19	b	Sun set 8 18	bowels	Tho. Oswald, Tho. Read, June 20. Th
20	c	Sun rise 3 42	bowels	Abington, T. Woodmin, Tho. Miln
21	d	Hereford Fair	reins	June 23. 1556.
22	e	S. Alban. Shrew.	reins	Thus bloody Men their Law is W
23	f	Barnet Fair	secrets	By which they Murder, Spoil a
24	G	St. John Bapt.	secrets	Kill.
25	a	Bowtongreen	thighs	Ral. Jackson, H. Adlington, L. Can
26	b	Sun set 8 14.	thighs	Will. Nalliwel, Geor. Searls, J. Rou
27	c	Term ends	knees	J. Densall, H. Wye, E. Hurst, Lawr. Pe
28	d	Llandegain F.	knees	man, Tho. Bowyer, Eliz. Peper, and A
29	e	St. Peter Ap.	knees	nes George, a Jury of Witnesses fo
30	f	Maxfield Fair	legs	the Truth, mart. June 27. 1557.

June: 21. <sup>th</sup> 1683.

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Sold then all my cherries in my  
3. cherry-garden for. 6. <sup>£</sup> Bushell,  
to James Finch & Steven Dunlop;  
which they are to keepe and gather; &  
to pay <sup>ye</sup> money at <sup>ye</sup> lathen foot; & to  
pay <sup>ye</sup> tithe; & I have reserved. 6. Bush-  
ells out of this bargain: 3. of English  
and 3. of Flemish; & Witnesse our hands

James Finch  
Step Dunlop

---

Memo. Betty & Hannah went to  
Mr. Belke, schoole to Dance: about  
June: 29. <sup>th</sup> 1683. — at Mil-  
=ton. —

My Reckoning w<sup>th</sup> John Garner  
Elder. 1683.

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I owe him for. 100. Brish. Brought  
in. June. 28.<sup>th</sup>. 83.

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More; for. 400. Brish brought in  
July. 5.<sup>th</sup>. 1683.

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More; for. 1. Bushel of Oats. Jul. 6.<sup>th</sup>. 83.

More; for. 100. Brish. Aug: 7.<sup>th</sup>. 83. —

More; for. 100. Brish. Aug: 14.<sup>th</sup>. 83. —

More; for. 100. Brish. Aug: 14.<sup>th</sup>. 83. —

More; For. 2. Turne of oaken top fagots  
and Billets. Brought in. Sept: 26.<sup>th</sup>. 83. —

## Papish Miracles.

1. St. *Anthony* preaching one time in *France*, near *Bruges* in the Fields; because of the Multitude of People, (it was Summer) and whilst he preached it began to Thunder and Lighten grievously, wherefore the People doubting to be wet, (who could think otherwise?) began to hast away to Shelter; but St. *Anthony* had them be quiet, for they should not be Wet; the People gave credit to his Words, and none stirred from the place, then it began to Rain round about them, but upon the People that heard his Sermon there fell not one drop, (*believe if you list*).

2. *Eaufwide* the Daughter of *Eadbald*, King of *Kent*, built a Sunnery at *Folkston* in that County; It happened that at this Religious Building, the Carpenters (*missing their Measure*) cut a Beam three Foot too short, she being a provident Huswife and not willing to lose the Timber for what it was intended, made but a Cross, and it presently lengthened, and was as fit for the place as a Cats-Guts for a Fiddle.

3. The Abbot of *Willar*, to save a poor Womans Longing, killed his Oxe, and gave the poor Soul almost a quarter of it, which yet was found next morning alive and whole, Grazing in his Pasture.

4. St. *Francis* the great Miracle-Monger, was once at Mass, and as he was going to drink, he saw a Spider in the Chalice; he was loth to lose a drop of Blood for a sorry Spider, and therefore drank it off; presently his Thigh began to itch, and he fell to scratching, (*some fall to scratch where it does not itch*) and out comes the poor Spider, found Wind and Limb, as ever he went in, and afterwards Spun this Cobweb Story to catch silly Fools.

5. St. *Anthony* (whom we named before) finding his labour lost in Persuading Hereticks, went to the Sea-side, and called the Fishes together, who suddenly in whole Shouls assembled themselves, and lifting up their Heads above Water, listned most attentively to his powerful preaching, and no doubt turned good Catholicks, as appeared by their silence.

## July hath xxxi Days.

Last Quarter the 6 day 7 minutes past 7 in the afternoon.  
 New Moon the 14 day 15 minutes past 2 in the morning.  
 First Quarter the 20 day 43 minutes past 5 afternoon.  
 Full Moon the 28 day 6 minutes past 7 in the forenoon.

1	<b>G</b>	4 Sun. after Tr.	legs	Persecution this month was as
2	<b>a</b>	Conglestone F.	feet	as the weather, for in it suffered,
3	<b>b</b>	Rickmanf. F.	feet	the Faith of Christ, these wor
4	<b>c</b>	Chesterfield F.	feet	mar. viz. <i>H. Voz, J. Esch</i> , mart. Ju
5	<b>d</b>	Sun rise 3 54	head	1. 1522. that pious and learned pe
6	<b>e</b>	Hanivil Fair	head	son, <i>John Frith</i> , mar. July 4. 15
7	<b>f</b>	Roylton F.	neck	<i>Antho. Peirson</i> mart. July 8. 154
8	<b>G</b>	5 Sun. after Tr.	and	<i>Robert Testwood, H. Filmore</i> mart. Ju
9	<b>a</b>	Canterbury F.	throat	18. 1543. <i>John Bradford</i> , Preach
10	<b>b</b>	Sun set 8 0	arms	whose constancy in the cause
11	<b>c</b>	Putney Fair	arms	Christ was to admiration. This go
12	<b>d</b>	Sun in Leo	breast	ly man was wont to say, <i>That,</i>
13	<b>e</b>	Fothering. Fair	breast	<i>Christs cause, to suffer death, was t</i>
14	<b>f</b>	Bangor Fair	heart	<i>way to Heaven on Horseback</i> ; ma
15	<b>G</b>	S. Swithin	heart	July 1. 1555. <i>J. Lease, J. Pelley, W</i>
16	<b>a</b>	Sun rise 4 10	bowels	<i>Ming. Minist. Rich. Hook, J. Blo</i>
17	<b>b</b>	Stevenage F.	bowels	Preach. mar. July 12. 1555. the P
18	<b>c</b>	Sun set 7 48	reins	pists were very much, I will not f
19	<b>d</b>	Dog days begin	reins	very well imployed. <i>J. Franknor, H</i>
20	<b>e</b>	Coolidge Fair	secrets	<i>Middleton, Ni. Shetterden, Will. D</i>
21	<b>f</b>	Bicklefworth F.	secrets	<i>hel, Der. Carmer</i> , mart. July 12. 155
22	<b>G</b>	7 Sun. after Tr.	thighs	Shall not these Witnesses of Chr
23	<b>a</b>	Ickleton Fair	and	rise up in judgment against us, w
24	<b>b</b>	Sun rise 4 22	hips	in those misty times could see
25	<b>c</b>	St. James Ap.	knees	clearly, and we in these clear tim
26	<b>d</b>	25 Audl. end F.	knees	go so stumblingly after them. In t
27	<b>e</b>	Ashwel Fair	legs	<i>Ise of Wight, Ruter Caucher</i> and P
28	<b>f</b>	Sun set 7 32	legs	<i>ratine Massy</i> her Daugh. great w
29	<b>G</b>	8 Sun. after Tr.	legs	Child were burnt together, they n
30	<b>a</b>	Sun rise 4 30	feet	delaying whilest she was deliver
31	<b>b</b>	30 Stafford F.	feet	<i>a cruelty unparallel'd.</i>



Sold my fruite to M<sup>r</sup> Sedgely this  
15<sup>th</sup> of August: 1683. for  $\text{X}^{\text{li}} \text{vi}^{\text{s}} \text{vi}^{\text{d}}$ .  
I Received of M<sup>r</sup> Longron. 5<sup>s</sup>. in  
earnest; & I reserved y<sup>e</sup> permaine tree  
out of this bargain: y<sup>e</sup> Orchard be-  
hind y<sup>e</sup> house. August: 15<sup>th</sup> 1683. —  
y<sup>e</sup> money to be paid: Aug: 18<sup>th</sup> 83.

W<sup>m</sup> Sedgely.

John Longron

I owe John Spencer for taking out  
ye kiln out of ye Lingfield. i. day and  
an halfe. Jul. 24<sup>th</sup>. 83.

My Reckoning w<sup>th</sup> Jo: Spence  
— wr. i<sup>o</sup> 84.

I owe him for bringing a cop of  
wheate straw from ye partridge. Febr: 5. 83.

I owe him for. 3. sacks of blake  
Oaty. Febr: 6. 83. — 0:15:00.

More; for threshinge & cleanninge of  
2. seamy of greene pease. Febr:  
8. 13. 83.

More; for i. day worke. Febr: 25.  
i<sup>o</sup> 83.

More; for. 2. daies & an halfe;  
March: i mo i<sup>o</sup> 83.

More; for halfe a day. March: 5. 83.

More; for. i. day. Apr. 7. 84.

More; for. i. daies worke. Apr. 9. 84.

More; for halfe a day. Apr. 15. 84.

More; for halfe a day. Apr. 23. 84.

more, for halfe a day. Apr. 28. 84.

## Popish Ignorance the Mother of their Devotion.

1. A Country-man in *Spain*, coming to an Image Enshrined, the extraction and first making whereof, he could well remember and not finding from the same that respectful usage which he expected, (haply because he had not see'd the Fryers to their contentment, who accordingly do sell such Frowns and Smiles) You need not (quoth he) be so proud, for I have known you from a Plum-tree. Thus these silly Papists, make a Fire for their Warming, and a God for their worshipping, of the self same Wood.

2. The very Heathen could laugh at such silly Superstition, hence one brings in an Idol thus speaking ;

*Olim truncus eram ficulnus, inutile lignum,  
Cum faber incertus scammum faceretne, Deumne,  
Maluit esse Deum———*

Time out of mind a Fig-Tree-Stock I grew,  
And useles Block before the Workman knew,  
Benches, or Gods to make me, (small the odds)  
Resolv'd at last of me to make his Gods.

3. The Papists are like to the old *Egyptians*, who adored Onions and Leeks, and then eat them, so they adore the Wafer, and then eat it.

4. It is said of Saint *Lewis* of *France*, that he loved much to hear Sermons, whilst our King *Henry* the Third his Contemporary, was more for being at Mass, saying, *He had rather see his God, than hear another speak Eloquently of him.*

5. A Country-Man at *Rome* passing along the Streets before an *Ecce homo* (which is the Figure of the Representation which *Pilate* made, of our Saviour *Jesus Christ*, unto the People) having made Reverence, and passing on, he bethought himself, that *Pilate* might attribute this honour unto himself; wherefore turning and putting off his Hat again, he said, *It is to thee Christ, and not to thee Pilate.*

# August hath xxxi Days.

Last Quarter the 5 day 34 minutes past 10 before noon.

New Moon the 12 day 12 minutes past 10 before noon.

First Quarter the 18 day 46 minutes past midnight.

Full Moon the 26 day 34 minutes past 10 at night.

1	c	Lammas-day	head	Harvest month produced this crop
2	d	1 day Thaxt. F.	and	of mart. viz. Leonard Keyser, James
3	e	Sun set 7 22	face	Abbes mart. Aug. 16. 1527. John De
4	f	Linton Fair	neck	ley Gent. mart. Aug. 8. 1555. Gen
5	G	9 Sun. after Tr.	neck	try was no priviledge from Popish
6	a	Peterbor. Fair	arms	cruelty. Will. Bougeor, Robert Purcar
7	b	Sun rise 3 57	arms	Tho. Bennald, Agnes Smith, Ellis
8	c	Sun set 8 2	breast	Ewring, Eliz, Fulks, all six burnt
9	d	Aberlew Fair	breast	at Colchester, Aug. 2. 1557. Bonner
10	e	Bedford and	heart	in whose Diocess this was, drank
11	f	Blackmoor F.	heart	large draughts of blood to quench
12	G	10 Sun. af. Tr.	bowels	his thirst this hot weather. Those five
13	a	Sun in Virgo	bowels	were for his Breakfast; then for his
14	b	Sun rise 4 6	reins	Lunchion or Afternoons Beaver, he
15	c	St. Albans F.	reins	had in the same place, A. Munt, Will.
16	d	Sun set 7 50	secrets	Munt, Rose Allen, J. Johnson; to
17	e	Sun rise 4 11	secrets	gorge his insatiate desire of blood.
18	f	Sun set 7 48	secrets	Geo. Eagles, mart. the same day,
19	G	11 Sun. af. Tr.	thighs	Will. Hale, R. Samuel, Joan Waste,
20	a	Sun rise 4 15	thighs	mart. Aug. 1. 1556. Will. Coker, Will.
21	b	Sun set 7 43	knees	Hopper, Will. Steere, as of one name
22	c	Sun rise 4 18	knees	so of one opinion in the cause of
23	d	Sun set 7 40	legs	Christ, which they sealed with their
24	e	St. Bartholom.	legs	blood, Aug. 23. 1555. Eliz. Waine,
25	f	24 Beggars B.	legs	George Tankersfield, mart. August 15.
26	G	12 Sun. af. Tr.	feet	1555. Tho. Fust, Stephen Harwood
27	a	Dog days end	feet	martyred August 30. 1555.
28	b	Daintry Fair	head	
29	c	Watford Fair	and	
30	d	Sun rise 4 30	face	
31	e	S. Giles Hill F.	neck	

Men. William Ralfe has promised  
to meet at Ashford faire, at 7 o'clock  
= quex in Ashford this month of August. '83.

Men. The sea broke into Romney marsh  
last winter, into Dens marsh neare  
Lydd. 1682.

My Reckoning with  
John Spencer 1684.

I owe John Spencer for halfe a daies  
worke. May. 9. <sup>th</sup> 1684. —

I owe Jo: Spencer for .i. daie worke in  
highway. May. 27. <sup>th</sup> 84. —

More; for one Tyne of one Bond  
wood. May. 28<sup>th</sup> 1684. —

More; for sheeringe. 24. sheepe; an  
afternoons worke. June. 5. <sup>th</sup> 84. —

I owe Jo: Spencer for 3. old sheepe  
eat. i. weather. June. 10. <sup>th</sup> 84. 01. 12.

More; for mowing & makinge my ling  
foile. Jun. 16<sup>th</sup> 84. —

More for drivinge my lambs from Downe

Man. I lent goodwife Jackson  
thirty shillings: this 22<sup>d</sup> of Apr:  
1683. which she promised to pay. I.  
29<sup>th</sup> of Sept: 1683. Michx: 1683.

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My Reckoning with  
John Spencer. 1684.

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I owe him for drivinge my sheepe  
to midsummer faire. Jun: 24. 84.  
More; for halfe a day. Jun: 27. 84.  
More; for ~~my~~ mowinge and bindinge  
my seede in fowle; a day for him selfe  
e halfe a day for his Broth: Gabriel  
in bindinge. Jul: 8. 84.  
More; for washinge 11. lambs. Jul: 10. 84.  
More; for shearinge 11. lambs. Jul: 14. 84.  
More; for 2 Turnes of one bond wood  
brought in. Jul: 17. 84.  
More; for 1 Turne of one bond wood  
brought in. Jul: 17. 84.

## Popish Lies and Falsities, 2

1. In the Church of Saint *Dominick*, in the City of *Naples*, shewn to Travellers, as a great rarity, a Crucifix, which they say, did speak to *Thomas Aquinas* in this manner; *Thomas, thou hast written well of me, what reward dost thou ask? He being a learned Scholler, made this mannery answer, No reward, Lord, but thy self only.* This was done when Wooden Images could speak.

2. Much more discreet was the answer of Saint *Bernard*, who coming to the Great Church of *Spine* in *Germany*: he was no sooner come into the Church, but the Image of the Virgin saluted him, and bad him, Good morrow *Bernard*: whereat, he well knowing the Jugling of the Fryers, made answer again out of *St. Paul*, *Oh (said he) your Ladiship hath forgot your self, it is not lawful for Women to speak in the Church.*

3. The Papists report, that *Calvins* own Son, being bitten with a mad Dog, was sent by his Father to one of their Saints Images for Cure, and that being cured, he turned Papist; and yet it is very well known that Master *Calvin* never had a Son.

4. Another Lye they report of that reverend Man, Master *Calvin*, that he hired a Fellow to counterfeit himself dead, that he might have the credit to raise him up to Life. Thus shameless persons care not what impudent standings they raise upon such as those, who oppose their Ignorance and Idolatry.

5. Within one week next after the Conference betwixt *Fishes* the Jesuit and Doctor *Fearly*, in the presence of the Earl of *Warrwick*, and other persons of quality; Doctor *Weston*, one of their Gang, meets with the said Earl at *St. Omers*, and tells him, as a great piece of News, how the Catholics, in a Conference, had confounded the Protestants, and had converted two Earls, and a hundred others; but when the Earl told him that he was one of the two Earls that were present, and that he did assure him he had seen no reason to alter his Religion; then this great Liar was ashamed, and blushed as much as an impudent Popish Doctor could do.

# September hath xxx Days.

Last Quarter the 3 day at 12 minutes past midnight.  
 New Moon the 10 day 58 minutes past 5 afternoon.  
 First Quarter the 17 day 10 minutes past 1 afternoon.  
 Full Moon the 25 day 26 minutes past 3 afternoon.

1	f	St. Giles Fair	neck	In this month these worthy Se
2	G	13 Sun. af. Tr.	arms	vants of God suffered for the Tru
3	a	Sun set 6. 21.	and	in Flames of Fire, viz. Will. Wrig
4	b	Sun rise 5 41	shoul.	Minister, J. Waddon Ministet, mar
5	c	Sun set 6 17.	breast	1428. it was their policy to keep the
6	d	Sun rise 5 45	breast	People in ignorance by burning the
7	e	Ware Fair	heart	Teachers. W. Gardiner, mart. Ann
8	f	Sturbridge F.	heart	1552. Will. Allen mart. 1556. Thos
9	G	Nat. B. Virg.	bowels	Cob, martyr, 1555. George Catne
10	a	Sun set 6 7	bowels	mart. Sep. 6. 1555. Cornel. Bunge
11	b	Wolspit Suff. F.	reins	Sep. 8. Rob. Streeter, Anne Barwar
12	c	Sun in Libra.	reins	G. Bradbridge, James Tuttey mart
13	d	Newton Fair	secrets	Sept. 6. 1555.
14	e	Holy Rood.	secrets	
15	f	14 Waltham F.	thighs	<i>I owe Steven Dunphy</i>
16	G	15 Sun. af. Tr.	thighs	<i>for diggring 16. rods of</i>
17	a	Cliff Fair	knees	<i>ground. Apr. 14th 84. 4-0.</i>
18	b	Sun rise 6 11	knees	<i>at 37 rods. 4-0.</i>
19	c	Sun set 5 47	knees	<i>Mores for 4 daig rocks</i>
20	d	Ruthin Fair	legs	<i>Apr. 14th 84. 4-0.</i>
21	e	Matthew Ap.	legs	<i>Rein. of ne. 5-0.</i>
22	f	21 Baldock F.	feet	<i>paid him more 3-6.</i>
23	G	16 Sun. af. Tr.	feet	
24	a	Malton Fair	feet	
25	b	Sun rise 6 25	head	
26	c	Darby Fair	head	
27	d	Sun set 5 31	neck	
28	e	Carmarthen F.	and	
29	f	Michael Arch.	throat	
30	G	17 Sun. af. Tr.	arms	



My Reckoning w<sup>th</sup> Steven Dunsly.  
16<sup>th</sup> 83.

I owe him for. i. Daye worke, & an  
halfe. Octob: 13<sup>th</sup> 83. —

More; for. i. Daye worke. Octob: 17<sup>th</sup> 83.

More; for. i. Day. Octob: 22<sup>d</sup> 83. —

I owe Steven Dunsly for. i. Daye worke. Oct:  
-ob: 23<sup>d</sup> 1683. —

More; for a pinte of brandy. Oct: 28<sup>th</sup>

I owe Steven Dunsly, for. 2. Daye worke  
Novemb: 21<sup>th</sup> 83. —

More; for. 3. Daye worke. Nov: 24<sup>th</sup> 83. —

More; for carrying purg, & chairs to Mr.  
Batchelloy. Dec: 12<sup>th</sup> 83. —

More; halfe a day. Dec: 19<sup>th</sup> 83. 3-9.  
In all. 6. Daye & an halfe. £ 0 6 60.

I owe him for. i. Day. Dec: 22<sup>d</sup> 83. —

More; for. 2. Daye. March: 1<sup>mo</sup>: 83.

More; for. i. Day. Apr: 14<sup>th</sup> 84. —

My Reckoning w<sup>th</sup>  
John Spencer. 1684.

I owe him for mending of hay a-  
bout halfe a day. Sept: 10<sup>th</sup>. 84. —

John Spencer owes me for a sarme  
of barley. Octob: 27<sup>th</sup>. 84. — 0:16:0.

I owe him for halfe a days worke. No-  
vemb: 16<sup>th</sup>. 84. —

I owe him for threshing. 3. seamy & 2.  
bushels of Oaty. Nov: 26<sup>th</sup>. 84. —

John Spencer owes me for. 2. bushels of  
oaty. Nov: 26<sup>th</sup>. 84. —

More; for threshing of. 3. seamy &  
an halfe of Oaty. Jan: 12<sup>th</sup>. 84. —

More; for mowing y<sup>e</sup> hodge at Robert  
woody.

More; for threshing and cleaning of  
3. seamy of ringtoile feede.

More; for mowing & bridging  
4. ayes of Oaty.

## Popish Treacheay.

1. *Guido Faux* who should have blown up the Parliament-hall with Gun-Powder, was made to believe that he should be, when that fatal blow was given, a Horse ready for him in *George's Fields*, whereby to escape; and that he should be plentifully rewarded for that his good service to the Catholick cause; but it was so ordered that when he came thither he should be murdered, and so mangled that he might not be known. *Faux* being made acquainted with this contrivance when he was in the *Tower*, perceiving what reward he should have had, thereupon confessed freely all that he knew concerning that horrid Conspiracy, which before all the tortures of the Rack could not force him to. *Clarks Examples* p. 420.

2. *Admiral Coligni*, with the Protestants, being inticed to *Paris* with promises and oaths of security, under pretence of a Marriage as there barbarously slain, ten thousand Protestants being sent to accompany the noble Admiral into another and better world.

3. The Inhabitants of *La-Guard*, being cited to appear before the Inquisitors at *Folcade*, overcome by the fair promises of good entertainment, made their appearance, and cast themselves upon Popish Faith: by which means 70 of them were murdered; and one *Stephen Charlm* was cruelly tortured upon the Rack, till his Bowels fell out, because he would not confess a lie, which they imposed upon him, viz. *That the Protestants assembled by night to commit Whoredom, when the Candles were put out.*

4. The Duke of *Alva* (the very same man that said he had so much to do upon Earth, he had no time to look up to Heaven) having a Sconce, at *Harlem*, yielded upon Composition to save their Lives, he kept them in the Fort till they were all famished, with this evasion, Minted in the Jesuits Schools, *I promised you Life but not Food.*

# October hath xxxi Days.

Last Quarter the 3 day 11 minutes past noon.

New Moon the 10 day 58 minutes past 2 in the morning

First Quarter the 17 day 20 minutes past 5 in the morning

Full Moon the 25 day 55 minutes past 8 in the morning

1	a	Banbury Fair	arms	In this Mon. these worthy Cha
2	b	Salisbury F.	breast	pions of Christ, gave witness to
3	c	Boleton More	breast	Truth, viz. Bar. Milton, Jo. de Bur
4	d	S. Michaels	heart	Merc. Hen. Poile, Mrs. Cartelle, Scho
5	e	Chappel Frith	heart	Mistress, Ste. de la Forge, mart. A
6	f	Maidston Fair	bowels	1534. W. Tyndall, an eminent pers
7	G	18 Sun. af. Tr	bowels	who Translated the Scriptures in
8	a	Harborough F.	reins	Engl. and therefore more obnoxio
9	b	Gainsborough	reins	to their malice, mart. An. 1534. Pe
10	c	Stow on the W.	secrets	a German, Thomas Gerrard, Rob
11	d	Sun rise 6 58	secrets	Barns mart. 1539. Will. Woolfe
12	e	Sun set 5 0	thighs	Robert Pigot, mart. Oct. 4. 1551
13	f	Sun in Scorpio	and	Hugh Latimer, Nicholas Ridley, to
14	G	19 Sun. af. Tr	hips	bright Stars in the Firmament
15	a	Sun rise 7 6	knees	Virtue, who taught the People bod
16	b	Sun set 4 52	knees	by Doctrine and Example, and seal
17	c	Sun rise 7 10	legs	their Faith with their Blood, bein
18	d	Luke Evange.	legs	mart. at Oxford, Oct. 16. 1555. A
19	e	18 Day at Ely	feet	dam VValls, Mark Burget, VVill
20	f	Sun set 4 44	feet	Hooker, Mr. Simpson a Priest, Bener
21	G	20 Sun. af. Tr	feet	a Fryer, Keyler a Black Fryer, Nor
22	a	Saff. Wal. Fair	head	man Goxely Vicar of Dolor, a black
23	b	Term begins	head	Canon, with four others mart. An
24	c	24 Bicklefsw.	neck	1556. you see all's Fish that comes
25	d	St. Crispine	and	to Net, and those Fryers which were
26	e	Liechfield Fair	throat	distinguished in their Habits, make
27	f	Sun rise 7 29	arms	no difference in their Ashes.
28	G	Simon & Jude	arms	If this be the Love to their own Chil-
29	a	28 Newmarket	breast	dren be,
30	b	Sun set 4 26	breast	Goodness from out their hands de-
31	c	Chelmsford F.	heart	liver me.

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By 1 years Interest — 07 — 10 — 00  
 By Shepman's rent — 20 — 00 — 00  
 By 22 pieces of old Gold & 2 — 28 — 00 — 00  
 6 Guineas —————  
 It for St. James — 5<sup>l</sup> —————  
 55 = 10 = 00  
 Tot — 60 — 10 — 00

By money due upon the last Account — 06 — 00 — 00  
 By money p<sup>d</sup>. Jeffrey — 02 — 00 — 00  
 Lord Lordman — 10 — 00 — 00  
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 paid y<sup>e</sup> 2<sup>d</sup> of the — 20 — 00 — 00  
 paid by my Bro<sup>r</sup> — 25 — 00 — 00  
 for Matt —————  
 for Barley —————  
 for ~~Barley~~ / ~~Barley~~ —————  
 Received more. Nov: 9<sup>th</sup> — — —  
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## Popish Tenets.

F. Leech a Jesuit maintained, That if any but hear *Mass*, after hearing, be sprinkled with *Holy-Water*, and kiss the its Garments, he could not that day commit any mortal Sin. *If he commit a Robbery that day, he may be hanged for all*

2. *Filintius* a Jesuit, to save Papists from Lying and Perjury, When you have said a thing, or sworn aloud, then whisper secretly to your self, (but let not the by-standers over hear ye) not a day, and that cures all. I believe the Knights of the Post are both of a mind.

The same *Filintius* holds, that if a man have purposely wearied himself with satisfying a Whore, that he might be dispensed with from Fasting on a Fasting-day, he is not at all obliged to it.

3. *Escobar*, the Jesuit, says, That a Promise obliges not, when man has no intention to oblige himself when he makes that promise, this Doctrin untwists all Faith and Fidelity whatsoever.

4. That the Pope is infallible, is the foundation of Popery; and yet some of them have denied the immortality of the Soul; Pope *Leo* the Tenth so little favoured of Religion, that he has often heard to say, *Quantas nobis divitias comparavit ista abula Christi*; oh what a world of gain have we got by this tale of Christ; a speech so blasphemous, that *Porphyrie* or *Javan* the Apostates could never match it, *Is not such a Pope* (think ye) *worthy to be the head of the Universal Church?*

5. *Bellarmino* says, That if a Prince, of a Sheep become a Wolf, the Pastor of the Church (that is the Pope) may Excommunicate him, and command his Subjects not to obey him. And every Prince that will not put his neck under the Yoke of their Antichristian Tyranny, shall be by them termed a Wolf, and deposed from ruling over his Subjects.

# November hath xxx Days.

Last Quarter the 1 day 5 minutes past 10 at night.  
 New Moon the 8 day 29 minutes past 1 afternoon.  
 First Quarter the 15 day 28 minutes past midnight.  
 Full Moon the 24 day 45 minutes past 1 in the morning.

1	d	All Saints day	heart	The weather this month was
2	e	Kingst. on Th.	heart	but Persecution hot, as appeared
3	f	Carmarthen F.	bowels	the shedding the blood of these
4	G	22 Sun. af. Tr.	bowels	tyrs, Richard Meakins, Rich. Spence
5	a	Powder Plot.	reins	Andrew Hewit, mart. 1541. T. B.
6	b	Newport Pond.	reins	nard, J. Morton, mart. 1542. Gen.
7	c	Sun set 4 13	secrets	Wiseheart, Gent. J. Kerby, R.
8	d	Sun rise 7 49	secrets	Clarke, mart. 1546 a glorious c
9	e	Sun set 4 9	thighs	is to be preferred before a pain
10	f	Wem Fair	thighs	Death. Alexander Gouch, Alice D
11	G	23 Sun. af. Tr.	knees	ver mart. at Ipswich, Nov. 4. 15
12	a	Sun in Sagit.	knees	you see others thirsted for blood
13	b	Bury Fair.	legs	well as Bishop Bonner. J. Corns
14	c	Sun rise 7 58	legs	Christopher Brown, J. Horst, A
15	d	Wellington F.	legs	Snoth, and Katherine Knight, all
16	e	Sun set 3 59	feet	burnt at Canterbury Nov. 10. 15
17	f	Harlow Fair	feet	The Papists knew their time g
18	G	24 after Tr.	head	short, therefore they made the quic
19	a	Horsham Fair	and	er dispatch, for these were the
20	b	Ingarstone F.	face	that suffered in Queen Mary's day
21	c	Sun rise 8. 8.	neck	according as they begged of God
22	d	Penibont Fair	neck	the Stake, that their Blood might
23	e	Ludlow Fair	arms	the last that should be shed upo
24	f	Sun set 3 49	arms	that account, & that it might quenc
25	G	25 Sun. af. Tr.	breast	those flames which had consumed
26	a	Sun rise 8 12	and	many : God in mercy hearing the
27	b	Sun set 3 47.	stom.	Prayers, and granting their request
28	c	Term ends	heart	Queen Mary dying about six day
29	d	Ashbourn Pea.	heart	after, which put a period to the
30	e	Andrew Apost.	bowels	fiery persecution.



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## Acts and Decree of Popes.

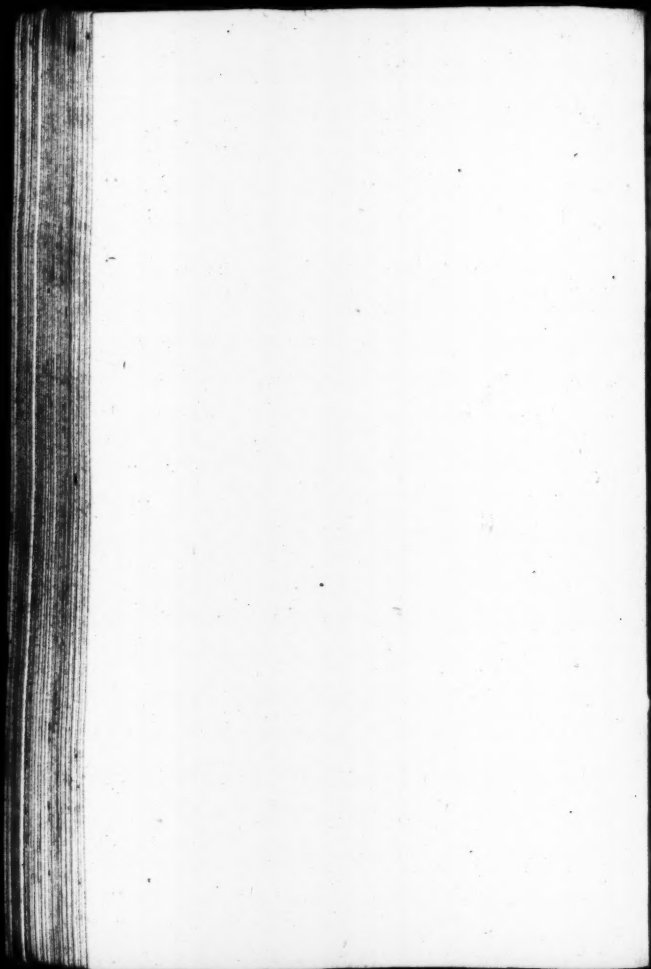
1. *Sergius* the Second, was the first that changed his Name; thinking his own Name *Borca di Porco*, or *Swinefmouth*, not consonant to his Dignity, he caused himself to be called *Sergius*: which President his Successors following, do also vary their Names. So that if one be a Coward, he is called *Leo*; if a Tyrant, *Clemens*; if an Atheist, *Pius*, or *Innocens*; if a Rustick, *Urbanus*; and so of the rest.
2. *Nicholas* the Third, was the first Pope that practised to enrich his Kindred, and his Successors have studied nothing more than to advance their Nephews, (for by that Name the Popes use to call their Bastards;) whence came that worthy saying of *Alexander* the Third; *The Laws forbid us to get Children, and the Devil hath given us Nephews in their stead.*
3. *Sixtus* the Fourth builded, in *Rome*, Stews of both Sexes; he brought in Beads, and made our Ladies Psalter.
4. *Sergius* the Third, Instituted the bearing about of Candles, for the purification of the Blessed Virgin *Mary*. A very weighty Business if rightly considered.
5. *Nicholas* the First, Prohibited the Clergy-Marriage, saying; *That it was more honest to have to do with many Women privately, than openly to take one Wife.* This was a private Whoremaster, and might have for his Motto, *Si non caste, caute*: if not chastly, yet charily.
6. *Celestine* the Second, was the Inventer of that mad kind of Curfing by Bell, Book and Candle.  
And those who will not fear such a deep Curse,  
I think may live, and fare never the worse.
7. *Clement* the Fifth, Taught (as indeed 'tis true) that one drop of our Saviours Blood had been enough to have saved all Mankind; but (this he added) seeing that all that Precious Blood was spilt, the overplus was given as a Treasure to the Church; to be disposed according to the discretion of *St. Peter*, and his Successors. Hereunto they joyued the Merits of the Virgin *Mary*, and all the Saints; So that this Treasure can never be drawn dry: and hercon he founded the vertue of Pardons and Indulgences.

# December hath xxxi Days.

Last Quarter the 1 day 43 minutes past 5 in the morning  
 New Moon the 8 day 19 minutes past 2 in the morning  
 First Quarter the 15 day 21 minutes past 9 at night.  
 Full Moon the 23 day 5 minutes past 5 at night.  
 Last Quarter the 30 day 37 minutes past 1 afternoon.

1	f	Sun set 3 44	bowels	
2	G	Advent Sun.	reins	In this Month were martyred
3	a	Sun rise 8 17	reins	the Truth, <i>Peter Sapience</i> mar. 154
4	b	Sun set 3 43	secrets	<i>George Bucker</i> alias <i>Adam Damp</i>
5	c	Pluckley Fair	secrets	an aged man in <i>Buckingham</i> , mar.
6	d	S. Edes, Exeter	thighs	1531. Two Gray Fryers, mart. 1531
7	e	& Sandh: Fair	thighs	A Scholar of <i>Abeville</i> , mart. 152
8	f	Northamp. F.	knees	A Jew mart. 1528. no wonder if
9	G	2 Sun. in Adv.	knees	poor Jews retain their prejudice
10	a	Sun rise 8 19	knees	enmity against Christianity, wh
11	b	Sun in Capr.	legs	the <i>Papists</i> , who pretend to be th
12	c	Whiteland F.	legs	only Christians, lay their Wood
13	d	Sun set 3 41	feet	Images before them for stumbling
14	e	Ember Week	feet	blocks, and then burn the poor peo
15	f	Sun rise 8 19	feet	ple for not worshiping Idols, whic
16	G	3 Sun. in Adv.	head	they have paid so dear for already
17	a	Sun set 3 42	head	<i>Tho. Rhedonensis</i> an Earl mart. 1436
18	b	Sun rise 8 18	neck	<i>Richard Hun</i> mar. 1515. whom the
19	c	Sun set 3 43	neck	murdered in the Lollards Tower, and
20	d	Sun rise 8 17	arms	then gave it out that he had murder
21	e	<i>Thomas Apost.</i>	and	ed himself. <i>John Tewksbury</i> mar. Dec.
22	f	Landilan F.	shoul.	20. 1531. <i>John Raugh</i> mart. Dec.
23	G	4 Sun. in Adv.	breast	22. 1557. surely the Pope could not
24	a	Sun set 3 46	breast	keep a merry <i>Christmas</i> , he had fo
25	b	<i>Christs Nati.</i>	heart	little of the Blood of Innocents to
26	c	<i>Stephen Proto.</i>	heart	Quaff and Carouse withal.
27	d	St. John Ev.	bowels	
28	e	<i>Innocents day</i>	bowels	
29	f	Canterbury F.	reins	
30	G	1 after Christ.	reins	
31	a	Sun rise 8 9	secrets	

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## Popish Saints.

1. *Sixtus* the fourth builded, in *Rome*, Stews of both Sexes, which Stews paid to the Pope twenty thousand Duckets a year, amounting to about eight thousand pound of our Money. This was to make the Pope good Chear; but as *Taylor* hath it,

Me thinks it must be bad Divinity,  
That with the Stews hath such affinity.

2. Saint *Winter*, Saint *Catesby*, Saint *Guido Faux*, all eminent Instruments of his Holiness in that deep laid Design of the *Under-Treason*, and suffered, some of them, for it, Martyrdome at *Tyburn*, and are amongst those excellent Worthies which adorn the Romish Catalogue of Martyrs.

So long as People dare to commit Treason,  
'Tis pity Hanging should be out of season.

3. To sum up a great many of them together; there have sat in the Porphyry Chair, fourteen Popes that were Incestuous Persons and Adulterers; nine that have been Simoniacks; twenty and above that stunk above ground for notorious Tyrants; twenty four Necromancers, Conjurers and Sorcerers; above thirty Schismaticks; and for the space of 180 years, scarce any one of them that had so much spark of goodness, as for to deserve the name of Pope, and yet all these must be Saints in Heaven, for so Pope *Sergius* the IV. by his infallible spirit, did determine, That it is impossible a Pope should be damned, but let him do what he will, he is undoubtedly saved.

4. And to conclude, to reckon up some nigher hand, *St. Lopez*, and Saint *Parry*, who attempted to murder Queen *Elizabeth*. *Jacques Clement* and *Ravilliac*, two French Saints of the Devils stamping. *Macquire*, whose Head and Heart was chief in the *Irish* Rebellion. *St. Hubert* who was an eminent Instrument in the Firing of *London*: with many others.

*Of the Eclipses this present year 1683.*

**T**Hree times this year will the two great Luminaries of Heaven be Eclipsed, once the Sun, and twice the Moon; of the Sun (if the Air be clear) may be seen of us; those of the Moon not visible in our Horizon.

*Of the Suns Eclipse.*

This happens on the 17th day of *January*, about 13 minutes past 3 of the Clock in the Afternoon. There will be about 90 parts or Parts of the Suns Body obscured, but you need not fear to home your Cattel, as upon *Black-Munday*; no, let not any Astrology persuade you to such an unnecessary trouble, but rather think that this Eclipse presageth the downfall of Popery, and that the Kings of the Earth have Rods in Piss to Whip his Brethren who would make Kings stoop to kiss his Toe.

*Of the first Eclipse of the Moon.*

The Moons first Eclipse is on the first day of *February*, about three of the clock in the afternoon, an hour and 44 minutes before the setting of the Sun, by reason whereof it will not be seen in our *English* Horizon. This Eclipse is celebrated in the twenty third degree of *Leo*, or the Lyon, and we hope may portend the downfall of those Lordly Lyon like Prelates, the Popes of *Rome*.

*Of the second Eclipse of the Moon.*

This Eclipse of the Moon will happen on the twenty eighth day of *July*, about eight of the clock in the forenoon, in the fourteenth degree of *Aquarius*, but it not being to be seen in our Horizon, we shall not insist further upon it.

*God bless the King, may's days with peace be crown'd  
And all his Popish Enemies confound.*



THE  
SECOND PART  
OF THE  
PROTESTANT ALMANACK.

WHEREIN  
PAPISTS (as in a LOOKING-GLASS) may  
see their own Sweet Faces.

CONTAINING  
A further Continuation of their *P O P I S H*  
Fopperies, and other ridiculous stories contained in their  
lowd-lying Legends; far beyond any strange stories contain-  
ed in Romances: to which are added, the Legend of *Eve-*  
*shaw* in *Worcestershire*, and some account of *Bishop Bonner*;   
with the miraculous Legend of *Saint Winifred*.

A L S O  
A comparison between the Doctrine of Christ and Antichrist,  
by way of *D I A L O G U E*: of great use to inform the  
Judgments of all sorts of People.

T O G E T H E R  
With a taste of the variety of Popish Tortures and Cruelties,  
exemplified in Nine several particulars.

---

By *Philoproteſt*, a well-wiſher to the Mathematicks.

---

*Felix quem faciunt aliena pericula cautum.*  
*Felix quem faciunt aliorum premia promptum.*

---

LONDON: Printed for the Company of Stationers. 1683.

*More Relations of Popish Fopperies, and other ridiculous stories  
obtruded upon the belief of the ignorant Papists.*

1. **J**eronimo de Rosales, a Jesuite, in a Catechism which he made, called *Caton Christiano*, writes, how a great愚人 put himself into a Religious Order, and being grossly ignorant, (as most Papists are) he was not able to learn the Christian Doctrine, no not so much as the *Ave Maria* through out, but only these words, *Hail Mary full of Grace*, which he repeated many times. This man died, (as all men must do, here now comes the wonder) afterwards there grew on his Grave a very handsome tree, on whose leaves were these words written, *Hail Mary full of Grace*. The Miracle was divulged, (you may be sure of that) the Bishop came and caused the Tree to be dugged up, and they found that the root of this Tree came out of the mans Mouth. Truly I think the Bishop did not well to spoil so good a Tree, who might in time have born a load of fine wood.

2. Mr. Lambard in his perambulation of Kent, says, how that at Chatham in the same County, there was an Image of a Rood of our Lady, of whom the Inhabitants reported this story. It happened (said they) that the dead Corpse of a man (lost through Shipwrack belike) was cast on Land in the Parish of Chatham, and being there taken up, was by some charitable persons committed to honest burial within their Church-yard, which was no sooner done, but her wooden Ladiship finding her self offended therewith, (belike his Corps stunk) arose by night, and went in person (the wooden Image I mean) to the House of the Parish-Clark, (which was in the street, a good distance from the Church) and making a noise at his window, awaked him. The Clark being a rough-hewn fellow, was very angry to be disturbed in his sleep, and therefore demanded somewhat roughly, who was there? but when he understood by her answer, that it was his wooden Goddess, the Lady of Chatham, his anger was pacified, and he changed his note, and asked her most mildly the cause of her coming? and she answered mildly told him, that there was lately buried near to the place

where

where she was honoured, a sinful person, which so offended her eye with his gaffly grinning, (for wooden Images then could see) that, unless he were removed, she could not but (to the great grief of good people, and hindrance of the gain to the cheating Priests) withdraw her self from that place, and cease her wondrous miraculous working amongst them; and therefore to avoid such a great inconvenience as might accrew unto them by her absence, she willed him to go with her, to the end, that (by his help) she might take him up, and cast him again into the River. He (good man) hearing her pitious moan, could do no less, but arose, and waited on her towards the Church: but this wooden Image, or Lady of *Chatham*, not used to walk, waxed very weary, and therefore was enforced, for want of breath, to sit down in a bush by the way, and there to rest her. And this place, (forsooth) as also the whole track of their journey, (remaining ever after a green path) the Town-dwellers were wont to shew. Having rested a while, they go forward again, and coming to the Church-yard, digged up the body, and threw it into the River where it was first found; and then the Lady (according as the story lies) shrunk again into her Shrine, and the Clark packed home to patch up his broken sleep. In the mean time the Corps floated up and down the River, as it did before; which being espied by some of *Gillingham*, (where also was another wooden Lady or Rood) they took it and buried it in their Church-yard. But see the ill luck that followed upon it! not only the Rood of *Gillingham*, (say they) that a while before was busie in bestowing Miracles, was now deprived of all that her former wooden vertue, but also the very earth and place where this carcase was laid, did continually for ever after settle and sink downwards.

3. At *Cesenza*, a certain Town in *Italy*, one *Angelo Lopez*, upon the Eve of *St. Ignatius*, (being the thirtieth day of *July*) in expression of his affection unto that Saint, had filled his windows with many paper-Lanthorns, (though little need of Lanthorns at that time of the year) however, (says the story) he did it, adding to each Lanthorn the picture of the Saint; and with infinite demonstration of gratulation, repeated often these words, *Jo. Loyola, B. Pater Jo.* but in the midst of this triumph, by chance it came to pass, that by the greatness of the wind, the fire had taken hold of his Lanthorns, and had

like to have consumed his Paper-Saint ; some of the Raskaling  
of the vulgar also , began to scoff at his Devotion , upbrai-  
ding the man for his Superstition , and with a bitter allusion to  
his Motto of Triumph, invert the words of it thus ; *At, at,  
Beatus uritur : at, Loyola crematur !* At which the man grow-  
ing infinitely out of patience , out of his sence of this Irrel-  
gion used to St. Ignatius ; And I for my part, quoth he, have  
high an esteem of the Sanctity of the B. Father, that I believe him  
to be able to protect his singed Picture from the fire. Now see  
what this Paper-Devotion wrought in deliverance of this paper-  
Saint, quite past the belief of many incredulous Protestants :  
The flame having consumed the paper round about , it forbore  
to touch the Picture, either in demonstration (saith my Author)  
of the Sanctity of the B. Father , or in observance of the zeal  
of him who desired it , or for some other cause , but what we  
know not.

4. At Colen in Germany, within a Vine-yard , is a Chappel  
called the Chappel of Miracles ; the original whereof was thus.  
Upon a Festival day, being Vintage-time, there came a Peasant  
to the Town, and passing by the Vines , (as there is a number  
within the walls) did eat his belly full of the Grapes, and pre-  
sently after hearing a Mass, was confessed, and received the Sa-  
crament : returning the same way he came, just where he had  
eaten the Grapes, he fell a Vomiting, (no strange matter to them  
who drink hard of the juyce of the Grape) and casting up with  
what he had eaten, the Holy Sacrament, it strait turned in the  
likeness of a new born Babe , (believe if you list) bright and  
glorious. Well, the amazed fellow ran back and told his Con-  
fessor (who would not have done the same?) what was done, and  
his offence, who had eaten the Grapes before the reception of  
the Eucharist. The Confessor told the Bishop, (here was much  
to do about nothing) where he, and other Prelates coming to  
the place, and beholding as it were an Angel , (they saw with  
Popish Spectacles) grew astonished. In the end they wrapped  
up their little dead God in a Cambrick Veil, and there buried  
it , building this Chappel above the place. And this story is  
confirmed by the Three Kings of Colen, and the 11000 Virgins,  
all Inhabitants of that Citty.

## Popish Fopperies.

### The Legend of St. Romain.

Saint Romain was Bishop of Rouen in France. It happened that in his time, there was a poysonous Dragon, (such a one as St. Geo. killed in Egypt) which had done much harm to all the Country thereabouts. Many ways had been tryed to destroy him, but none prospered; (Knights Errant being scarce in those days) at last Romain being then Bishop of the Town, undertook to do it; and accompanied onely with a Thief and a Murderer, (two special companions) he marches towards the place where the Dragon lay; upon sight of the Dragon the Thief stole away, (it belonged to his Trade to steal); but the Murderer went on, and saw the holy man vanquish the Serpent, and onely with a Stole (which is a neck-habit sanctified by his Holiness of Rome) with this Stole tyed about the neck of the Dragon, (such was the vertue of this Popish Trinket) doth the Murderer lead him Prisoner to Rouen, the people much admiring at the same, (how could they do otherwise?) pardoned the Murderer, and burned the Dragon to ashes.

6. Cressy in his Church-History, page 424. relates of St. Osith, (she was Daughter to a King of the East Angles; and Wife to Suthred last King of East Saxons) how her head being cut off by a Danish Pirate, at the very place a clear Fountain broke forth; which cured all kind of Diseases; (but onely that of lying) moreover, as soon as her Head was off, the Body presently rose up, and taking up the Head in the hands, (did you ever hear the like on't?) by the conduct of Angels walked firmly the strait way to the Church of St. Peter and Paul, (they must needs go the strait way who carry their eyes in their hands) about a quarter of a mile distant from the place of her suffering; and when it was come there, it knocked at the door with the bloody hands, as desiring it might be opened, and thereon left marks of blood; having done this, then (as the story lies) it fell down to the ground.

7. In Italy they have a very pleasant wholesome Wine, which they call *Le lagrime di Christo*, that is, the Tears of Christ; and the common ignorant people believe, that the Vines which bear this wine spring from Christs Tears; and is so pleasant, as the Italians say, that a Dutchman tasting it, did greatly lament that Christ had not wept in his Countrey.

## Popish Fopperies.

8. We read in the *English Martyrology*, that Saint *Werburg* on her death-bed, commanded her body to be buried at *Hamburge* in *Northampton-shire*, when contrary to her Will, it was carried to the Monastery of *Trekingham*, and the Gates thereof fast locked, and carefully watched, to keep so great a treasure. But see (saith he) a wonder, (and indeed all their *Popish Legends* are nothing but wonders) they which were appointed to watch the same, fell into a deep sleep, (perhaps having drunk too hard) so as the people of *Hamburge* coming in the night for the body, the Gates both of the Monastery and Church, were opened themselves without mens hands, (or as the story lies) and taking it away without any resistance, they interred it at *Hamburge*, as before her death she requested, (and so by this means the Parson of *Hamburge* got his fees for her burial).

9. Near *Bruges* in *France* there lived a devout woman, who was very desirous to hear *St. Anthony* preach; but her Husband (cross-grain'd) would not suffer her, because she was sickly: but she was resolved to have her will, and thereupon got up unto the top of the House, looking toward the place where he preached; and though she was two miles off, yet she heard the words of the Preacher, (mark it) as if she had been hard by. Her Husband missing her, (for who would have thought her to have gone to hear a Sermon there?) calling her, she answered, that she staid there to hear the Sermon; but he would not believe her, (no more indeed should I) and so with some pain went to the place where his Wife was, and he also heard the words as plain as if he had been hard by.

### Of the Holy Cross of Bromeholme.

**T**His story is related by *Capgrave*, in the Life of *S. Edmund* King and Martyr, on this manner: *St. Hellen*, saith he having found the Cross, did divide it into nine parts, according to the nine Orders of the Angels: of one part thereof (which was most besprinkled with Christs blood, his hands and feet being thereto nailed) she made a little cross, (the Cross hath by the *Papists* so many pieces of it to shew, that were they all together, would be more than four Oxen could draw) which she inclosed in a Box of Gold, set with precious stones, and gave it to her Son *Constantine* the Emperor, which went successively

### Popish Fopperies.

from one Emperor to another, until it came to *Baldwin*, who kept a Chaplain to say daily Mass before this sacred Relick: *(how would it quit cost?)* the said Chaplain being dead, one *Hugh* a Priest, born in *Norfolke*, was preferred to his place. *Baldwin*, so long as he carried this Cross with him to Battle, had ever the upper hand of his Enemies, *(la ye there)* but forgetting it, he was forthwith slain, *(how would his Chaplain have been thrasht for his negligence?)* upon which *Hugh* stole secretly away *(plaid the Thief)* with the said Box and Cross, and came to the Monastery of *Bromholme* in *Norfolke*, and bestowed them both upon the Monks; for which so inestimable a gift, he with his two Sons (which he had by his Wife before he entred into Holy Orders) were kept of the Monks *(very honestly done)* with all things necessary, until the death of *Hugh* the Father, and the preferment of both his Sons. By the vertue of this Holy Cross, *(believe if you list)* *cooperante Domino*, God assisting, thirty and nine persons *(they might have made it up forty)* were raised from death to life; and nineteen *(still odd numbers)* which were blind, received their sight, besides many other Miracles which it wrought, if you have but the faith to believe my Author.

But it seems the visitors of this Abbey in the time of King *Henry* the Eighth, had no such faith, for thus they wrote; *Here appeareth great superstition about a Cross, which is called The Holy Cross of Bromholme; and here they say, they have the Girdle and Milk of the blessed Virgin, (of which the Papists shew at several places, as much as seven of the best Cows in Holland will give at a meal) and a fragment of the Cross of Saint Peter, and of Saint Andrew, (with many other Trinkets to cozen the credulous multitude, and get their money.)*

11. A Frier that had more mind to fill his own purse, than to empty Purgatory, did very zealously and resolutely in his Sermon before his Offering, avouch and warrant his Auditory, that whosoever came up with Money to the Altar, and would think of any his dearest friend whom he thought to be a Prisoner in Purgatory, should obtain this grace by that indulgence, that at the very instant of the Moneys throwing in, and clinking in the Bason, the Soul should leap out of Purgatory, *as sure as that lie leaped out of his filthy mouth.*

12. Fryer *Benedict* having a great desire to visit the Prophet *Daniels* Tomb in *Babylon*, but was somewhat disheartened to

### *Popish Fopperies,*

consider the tediousness of the journey, (*perhaps he wanted money for Horse-hire*) but to supply that want, one day it happened, fell out, came a huge terrible Dragon, (*near of kin, but more gentle than that St. George killed in Egypt*) and wrapping him in the Curls of his long sweeping tail, flies away with him forthrights to Babylon, (*swifter than any Hackney Horse would have carried him*) and set him down there as gently as a Nurse lays down her Child in the Cradle; where he viewing the sacred Corps, made so bold out of his deep devotion, as to cut off his finger, and steal it away for a precious Relick; which done the friendly Dragon took him up again on pick-pack, and carried him back as sound as a fish to his own Cell.

*And with such lying wonders they delude  
The dull, rude, sottish, ignorant multitude.*

### *The Legend of Evesham.*

**I**N Worcestershire formerly was a certain place wholly uncultivated, & almost unpassable, by reason of Thorns and Bryars growing thick there. This place was then called *Homme*, but since *Evesham*, and that upon this occasion. St. Egwin an Abbot not far off, had appointed four Shepherds to feed their flocks about the said wood, for the sustenance of his Monks. Now on a certain day (*as all old stories begin*) it happened, that one of the said Shepherds, named *Eaves*, entering deeply into the midst of the wood, there appeared before him a certain most glorious Virgin, attended by two others, her splendour (*sure he saw with spectacles*) darkened that of the Sun it self, and her beauty incomparably (*to the shepherds thinking*) exceeded all worldly features: she held in her hand a Book, out of which she with the other two Virgins sung Hymns of praise to God. The poor man dazeled with this splendour, upon which he durst not fix his eyes, stood a while silent and trembling, and presently after in great fear retired home, and repairing to the Bishop, (*I suppose my Author means St. Egwin*) acquainted him with his vision. The holy Bishop considering the matter (*being so weighty*) advisedly with himself, on a certain day after he had fasted and prayed, taking three companions with him, went towards the place described by the Shepherd, walking all the way bare-foot, (*which was troublesome to do amongst Briers and Thorns*) praying and singing Psalmes; and commanding his attendants



*Popish Fopperies.*

ants to stop at a distance, he himself passed further in the  
od; and being come to the place, he fell prostrate on the  
nd, where with many sighs and tears he remained a good  
e, imploring a merciful regard from our Lord. After  
ch he rose up from Prayer, and immediately there appea-  
o him the three Virgins, with the same Majesty and glory  
efore; among whom she who stood in the middest seemed  
re tall and resplendent than the other, in pure whiteness, in-  
ely excellling Lillies, and in freshness Roses, (*pure Poetick*  
*cription*) and from her proceeded a celestial and inestimable  
or: she held in her hand a Book, together with a golden  
s, (*always Crosses in their stories*) casting forth bright beams  
light. Now whilst he thought within himself, that surely  
was the Mother of our Lord, (*what man could do otherwise?*)  
said glorious Virgin as it were approving such his pious co-  
ation, stretching forth the said Cross, (*nothing done without*  
*Cross*) gave him a Benediction with it, and presently with  
farewell disappeared. The Holy man with great joy ren-  
ing thanks to God for this favour, understood thereby (*being*  
*very well knowing*) that it was Gods will that the same place  
ould be consecrated to his service, and Dedicated to the ho-  
ur of the blessed Virgin Mother to our Lord. Besides, he  
d another reason for it: for belike, during his former afflicti-  
s and persecutions, he had made a yow, that if God would  
uchsafe to give a prosperous end to his desires, he would  
ild a Church to his service, (*and now* (*belike*) *the Virgin Ma-*  
*came to shew him where it should be done*) hereupon, without  
delay, he cleansed the place, began the work, & shortly brought  
to perfection: *Cressy's Church History*, p. 528. This Eve-  
am is in *Worcestershire*, where that persecuting Bishop of *Lon-*  
*on*, *Edmund Bonner*, alias *Savage*, was born; he had to his Fa-  
ther *John Savage* a Priest, richly Beneficed and Landed in *Ches-*  
*hire*, Son to Sir *John Savage*, Knight of the Garter, and Pri-  
y-Counciller to King *Henry* the Seventh. His Mother Con-  
ubine to this Priest, (*a dainty Dame in her youth, and a jolly*  
*woman in her age*) was sent out of *Cheshire* to cover her shame,  
and lay down her belly or burthen at *Elmely* in this shire, where  
his bouncing Babe *Bonner* was born. Thus you see, though  
priests were forbidden Marriage, yet they might use Whoring,  
which occasioned such a multitude of Bastards. Of this *Bonner*  
these Verses were made.

## Popish Fopperies.

*Si fas cædendo cælestia scandere cuiquam,  
Bonnero cæli maxima porta pater.*

*Nemo ad Bonnerem.*

*Omnes Episcopum esse te dicunt malum,  
Ego tamen Bonnere te dico bonum.*

If one by shedding blood, for bliss may hope,  
Heavens widest Gate for Bonner doth stand ope.

No-body speaking to Bonner.

All call thee cruel, and the sponge of blood;  
But Bonner, I say, thou art mild and good.

I shall onely add one story more, and that shall be the  
gend of St. Winnifred, and then proceed to other matters.

It happened on a certain Sunday, when St. Winnifreds Parents  
were gone to Church, some necessary occasions detained her  
home; at which time a certain young man named Cavador,  
Son of Alan Prince of the Country, entred the House, where  
found the Virgin alone sitting by the fire: she knowing  
Prince, hastily rose up, and desired to know his pleasure.  
His answer was, *You are not ignorant who I am, and how I abound  
in riches and honour; all these riches and honours you shall partake  
if you will yield to my will.* The Virgin perceiving his intention  
held down her head and blushed extreemly: At first she seem-  
ed as if she were much troubled that he should find her undis-  
dorned, and she told him, *Sir, you being a Prince, there is no  
doubt but you are able to bestow upon me all worldly happiness in  
abundance, if I were your Wife; however, be pleased to expect  
a while till my Fathers return; in the mean time, I have some busi-  
ness in my Chamber, and will return presently.* This she said to  
gain a little time, for she saw the young man burning with love  
with much ado he permitted her to go to her Chamber, having  
hoped she would return as soon as she was dressed; she there-  
fore entred hastily her Chamber, and as hastily went out at  
another door, and ran towards the Church. As soon as the young  
man perceived this, he drew his Sword, run after her, and for  
overtaking her, with a stern countenance struck off her head  
(but now comes the Miracle,) immediately in the place where  
it fell to the earth, a most pure and plentiful Spring gush-  
ed forth, which flows to this day, and by the holy Virgins merits

## Popish Fopperies.

(if the Author lies) gives Health to a world of diseased persons. Now it being in the steep descent of a Hill where the Virgins head was cut off, it lightly running down to the bottom, went into the Church (doth not my Author think you desire the whetstone?) and left the body remaining in the place where it first fell. The Congregation were wonderfully astonished (as well they might) to see the Head tumbling among their feet; and therefore to see what the matter was, they left their Devotions, and went out, and found the Murderer near the lifeless body, wiping his Sword on the grass. One Saint Bueno, (you must know there was plenty of Saints in those, and plenty of liars in these days) seeing his pride, and having in his hand the Virgins head, looked on him and said, *Impious Villain!* thou no shame (as the Author had not who wrote this story) the stain wherewith thou hast defiled thy high birth! and dost thou no repentance of this horrible crime? thou hast disturbed the peace, thou hast polluted the Church, thou hast provoked God: since therefore it is so, I beseech him without delay to inflict on thee a just punishment for this thy detestable crime. As soon as he had ended these words, the young man fell to the ground, gave up the Ghost, and which was more wonderful, (wonder on wonders) his Body presently disappeared, and may I say it was swallowed up by the earth, and with the wicked soul sunk into Hell, (if it did not drop into Purgatory by the way) But Bueno kissing the Head which he had in his hand, joined it to the Body, covering it with his Mantle, celebrated Mass at the Altar. (no Miracle without Mass) preached; and prayed that the Virgins Soul might return to her body: His prayers being ended, his business was done, (as easily as a Smith joins two pieces of Iron together) for the Virgin rose up as from sleep, and cleansing her face from the dust and sweat, filled the Congregation with wonder and joy, (could any of their Popish Priests have set on the Lord Staffords Head so, it would have done him a courtesie.) Now in the place where the Head was rejoined to the body, there appeared a white circle compassing the neck, small as a white thread, which continued so all her life; and from that white circle she had the name of Winnifred; and after her death when she appeared to any, (that is, when she did) that white mark was always visible. The place where her blood was shed, is at this day called Saint Winnifreds

Dialogue 'twixt Christ and Antichrist.

Winnifreds Well, (but I suppose that River might be there before Winnifred was born, though when superstition was high, on the heads of the Spring they built a Chappel of Free-stone, with carvings curiously wrought and engraved, in the Chancel where the Glass-window, the Picture of the Virgin was drawn, together with the Memorial of her life and death, and ignorant people went a Pilgrimage to it.) The stones likewise both where the Spring gusheth forth, and beneath in the current, having been sprinkled with her Blood, retain (forsooth) the redness to these times; which colour neither the length of many years nor the continual sliding of the water over them, has been able to wash away. And moreover, a certain Moss, which sticks to the said stones, renders a fragrant odour like incense, and (if you believe them) the Virgins hair.

Thus in old time the idle Monks and Fryers,  
(Of which no people more notorious Lyers)  
Devised idle stories to delude  
The easily deceived Multitude,  
Who gave as great a credit them unto,  
As Children unto Tom Thumbs story do.  
And were as true, yet helpt they to advance  
The Popish Coffers by such ignorance.

A comparison between the Doctrine of Christ and Antichrist, by way of Dialogue.

Quest. **H**ow many Mediators doth the Scripture allow?

Ans. **O**nely one, and therein the Scripture is very remptory, 1 Tim. 2. 5. There is one Mediator between God and man, the man Christ Jesus.

Quest. But how many will the Pope allow us?

Ans. To speak the truth, he is more liberal; he allows the Virgin Mary, Angels and Saints good store; and for Rogues and Traitors are made Mediators, as Thomas Becket whose name the Papists pray,

By the blood of Thomas which he for thee did spend,  
Grant we Christ may climbe, where Thomas did ascend.

The Virgin Mary is prayed to, that she would command her Son to have mercy on them: for as one of the Jesuits saith (well or ill, I leave to your judgment) the Virgins Milk is as precious as the blood of Christ. And as for what Paul says in this case, it's not much to be heeded; for as one Canon in the

*Dialogue twixt Christ and Antichrist.*

Q. *What says Saint Paul spake against all reason and truth.*

A. *What says the Scripture concerning Kings?*

Q. *Let every Soul be subject to the Higher Powers.*

A. *And St. Peter saith, Fear God, Honour the King.*

Q. *But what saith the Pope in this case?*

A. *Pope Innocent III. said, It's Gods will that Popes should be above Princes, yea, above Princes, and be Judges of Prin-*

Q. *And Paul IV. said publickly, He would have never a*

A. *one of them all to be his Companions, but all should be un-*

Q. *der his feet. He would not rake it as he had done. This made*

A. *impious Pius the V. speak as like Lucifer as you can ima-*

Q. *gine when he thundred out his Excommunication against our*

A. *Queen Elizabeth: By the fulness of power, which he that*

Q. *is above hath given to me, whom alone he hath set over all*

A. *Kingdoms and Kingdoms, to pull up and pluck down, to destroy, &c.*

Q. *And he hath depose Elizabeth from the Right of her Kingdom; and we*

A. *have taken all her Subjects from all manner of Oaths of Allegiance,*

Q. *because they have sworn unto her.*

A. *What says the Scripture of the Holy water, Holy oyl,*

Q. *and Spittle, Salt, conjured, Agnus Dei's, Beads, and those o-*

A. *perstitions?*

Q. *Not one word can be found for them to this hour.*

A. *But what says his Holiness to them? can he make no use*

Q. *of them?*

A. *Oh yes, very much, hereby he pickt the pockets of*

Q. *glibulous fools; hereby he gets their Money, and gives them*

A. *shreds of Lambs-skins, little bits of Virgins wax, fine*

Q. *clothes, and toys for Children to play withal, whilst he receives*

A. *of them good and lawful money, which makes the Popes*

Q. *when smock, his Pot boil merrily, and he can afford to eat*

A. *meat twice a day.*

Q. *What says the Scripture to Priests Marriages?*

A. *The Apostle saith, Let every man have his own wife,*

Q. *which excludeth none, not Priests no more than others: and in*

A. *the Epistle to Timothy he writes, A Bishop (saith he) must be*

Q. *irreprehensible, the Husband of one Wife, &c.*

A. *But what are the Popes Decrees herein?*

Q. *Pope Nicholas the first, (notwithstanding what the*

A. *Scriptures say) prohibited the Clergy Marriage; which was be-*

Q. *fore attempted by Gregory the great, but afterwards by him re-*

A. *frained, upon this occasion.*

For

*Dialogue 'twixt Christ and Antichrist.*

For upon a certain day as he sent unto his fish-pond to fish, and did see more than six thousand Infants Heads brought to him, which were taken out of the same Pond or Moat; he did greatly repent in himself the Decree made before concerning the single life of Priests, which he confessed to be the worst of that so lamentable a Murder. And so purging himself with condigne fruit of repentance, altered again the Decree which he had decreed before, commending the counsel of the Apostle, which saith, It is better to marry than to burn; adding moreover of himself thereunto; It is better to marry than to give occasion of death. *Fox A.M. vol. 1. p. 178.*

*Quest. What says the Scripture concerning Purgatory?*

*Ans.* The Scripture never mentions it; but if the Tree grows towards South, or towards the North, in the place where it falls there it shall be. *Eccl. 11. 3.*

*Quest. But what says his Holiness to that point, so contrary unto his gain?*

*Ans.* Why he esteems of it more than of the Scripture; for half his Religion, if not half his gains, depends upon this vain and foolish invention of Purgatory: and therefore let the Scripture speak what it pleases, the Pope hath well and wisely determined, that there is a fire which is not in the very Hell, where Souls after this life are purged from sins; and that by the help of Masses, Dirges, Prayers, they may be pardoned and delivered out of those torments, especially if they leave the Pope or his Priests a good round sum of money to procure Indulgences, and hire a Mass-priest to pray for their Souls: and therefore we may well call this feigned place of torment, *Purgatory Pick-purse.*

*Quest. What saith the Scripture concerning sin?*

*Ans.* That the wages of all sin is eternal death, *Rom. 6.*

*Quest. But what saith the Pope of it?*

*Ans.* That there is no sin but he can pardon; yea as easily as a blind man can catch a Hare. Besides, they make a difference of sins, some Mortal and some Venial; of which *John Banny* thus writes; That to envy the temporal good and fare of our Neighbour, is but a Venial sin; though we blind Protestants have been taught otherwise.

*Quest. What says the Scripture concerning adoration of Images?*

*Ans.* It flatly forbids it, as the second Commandment

Thalt not make to thy self any Graven Image, &c. That God is veng-  
eous in this case, does appear from *Deut. 4. 16.* Take heed to your  
(for ye saw no manner of similitude on the day that the Lord spake  
out of *Horeb*, out of the midst of the fire) lest you corrupt your  
selves, and make you a Graven Image, the similitude of any figure. And  
*Exod. 7. 7.* Confounded be all they that worship Graven Images.

*Ant.* But what says the Pope concerning their worshipping?  
*Chr.* You may guess shrewdly at his meaning by these particulars.  
He hath taken away quite the whole second Commandment out of the  
Scriptures, and other Books which come to the hand of the vulgar: but  
the poor misl of one of the Ten, he therefore divides the tenth in-  
to, to make up the number. 1. He sets up Images in the places of  
worship, as of the Virgin *Mary*, *St. John Baptist*, *Ignatius*, &c.  
of God like an old gray-hair'd man sitting in a Chair, and of the  
Devil like a strange Monster with three faces. 2. These Images are  
set up to religious ends and purposes. Gods word is so dangerous for the  
sinning of the people, the Pope has found out more useful Books for  
them, viz. Images. 3. The people fall down before them, and pray  
to the Saints thorough them, and by them; to which purpose we have a  
story of a poor Country-man who prayed with great devotion before an  
Image of *St. Loy*: Now it happened that the Image suddenly fell  
upon the poor man, and bruised his bones sorely, that he could not  
stand in a Month after; in which space the cheating Priests had set  
up a new Image: the Country-man came to the Church again, and kneeled  
before the new Image, saying, Although thou smilest and lookest fair  
on me, yet thy Father plaid me such a knavish prank lately, that I'll be-  
lieve thou wilt come too near mee, lest thou shouldst have any of thy  
unhappy qualities.

*Of the variety of Popish Tortures practised upon poor Christians.*

The Duke of *Alva's* great sport was, to flea off the skins of men,  
and then to head his Drums with them. This is that bloody Duke  
whom *Hom.* wrote,

————— *Was most delighted when,  
He bath'd and puddled in the Blood of Men.*

Some have been driven to a River, and there drowned in vast num-  
bers: and if any could swim, they either shot at him with Muskets, or else  
killed him on the head as he came near the land.

Some have been drag'd with Wythes and Ropes about their necks,  
through the water, Bogs, Woods, and Streets, to enforce them to con-  
fess their Treasure; which when they had gotten, they were basely  
killed.

*Such people sure are of some Tygers brood,  
Whom their fierce Dams with slaughter'd Cattle's blood,  
Were wont to nourish in th' Hircanian wood.*

Children have been cast to Dogs and Swine, to be devoured by them.

## Popish Cruelties.

It's a Miracle that Dogs and Swine would eat the leavings of such Cannibals.

5. The Popes Champions exercised most extream cruelty upon the Protestants in the Valley of *Aprogne*, where they Murthered and killed without mercy; yet could they never set fire upon two of their Temples nor upon the Ministers House, which remained untouched, while the rest of the Houses round about it were consumed with fire.

6. Some have been compelled to carry their own Parents to Execution; others to give fire to the Pile that burnt them. Mothers have been forced to throw their own Children into the water; Wives to hang their Husbands; Children to hang up Parents: and when they had done this in hope, and upon promise of life, they themselves were basely sacrificed.

7. At *Merindol* the Papists cut off the Breasts of many of the *dessein* Women that gave suck to their Children, which looking for at their Mothers breasts, being dead before, died also for hunger.

8. Some have been driven thorough the streets naked; and if weakness would not let them march at that rate their *Jehu*-like Patrons drove them, they prickt them forward with Spears and with Swords.

9. Some of these bloody Murtherers have boasted, That they were so weary with killing, that they could not lift them up to their heads; I am sure they could not lift them up to Heaven in that piteous

*But from such cruelties the Lord defend us,  
And in our days peace and the Gospel send us.*

## FINIS.

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Bugniess w<sup>th</sup> W<sup>m</sup> Man Esq<sup>r</sup>.  
Aug: 2<sup>d</sup> 1683. at  
Maidstone Assize. 1683.

To know of him whether M<sup>r</sup> Barrell  
be paid y<sup>e</sup> last halfe yeare, Interest, y<sup>e</sup> to  
know whether she be willinge I should con-  
tinue y<sup>e</sup> money any longer then Mich<sup>l</sup>. Terme  
to leave an Order w<sup>th</sup> M<sup>r</sup>. Mascall or his  
for for Thos. Cheesman to pay y<sup>e</sup> quit-  
rents:

To enquire of yongue M<sup>r</sup>. Mascall about  
y<sup>e</sup> custome of Allington court.

To know of M<sup>r</sup>. Man what answer he  
received of y<sup>e</sup> Lady Mornings; whether she  
will give me a Mortgage; or pay in my  
100. next Mich<sup>l</sup>. Terme.

To know whether he has bought me a  
gold watch:

To know what he has left of y<sup>e</sup>  $\frac{1}{2}$   
I left last in his hands.